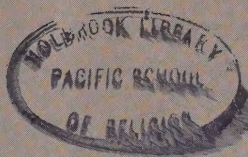


INTERNATIONAL *Journal* OF RELIGIOUS EDUCATION



FEATURE SECTION ON
WEEKDAY RELIGIOUS EDUCATION



JUNE 1960



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Unless otherwise indicated, Scripture is from the Revised Standard Version

Now is the time for all good leaders . . .

CHURCH SCHOOL teachers and officers, youth leaders, and adult group leaders by the thousands are looking forward eagerly to the training opportunities awaiting them during the summer. One of the significant developments in Christian education during recent years has been the rapid multiplication of leadership training opportunities. Institutes, workshops, leaders-of-leaders conferences, laboratory schools, demonstration schools, held by denominations and councils of churches, have been attended by more and more people. Inspired by these summertime learning experiences, local church leaders have stimulated the development of more effective training programs in their own churches.

But it is puzzling that there is a marked contrast in the way churches respond to these opportunities. Church "A" sends many of its leaders to training schools each year. It has an excellent education program as a result. Church "B," only a few blocks away, sends none of its leaders to training schools. (Does the minister toss the announcements in the waste basket?) As a result, the church struggles along with untrained teachers who never quite understand the curriculum materials or the objectives of Christian education. Church "B" may look wistfully up the street and wonder how Church "A" "finds" its good leaders.

Participation in training opportunities is usually only a part of a year-round, long-range effort to develop leaders. There is a natural excitement in the venture of giving up a week, two weeks, or several weeks (the United Church of Canada conducts a six-months' training program) to help people understand that it is worth while. There is excitement in Christian education. But people are most likely to make the venture of attending a summer training school or workshop if they have already come to understand the challenge of Christian education in the

local church, through service and on-the-job training.

On the other hand, many a church has sent one of its leaders to a training school as an experiment, and found that person leading the church to a new understanding of Christian education. This can happen in more churches. It can begin with the enrollment of one or more leaders in a training program this summer.

The urgency of this matter lies in the very nature of the Christian Church and of the message it is responsible for communicating. It is a message about who we are and whose we are, about what He whose we are have done about it and what we by his grace may do about it.

The question is not simply one as to whether a church will put forth the effort to have an "excellent" church school. It is much more profoundly a question as to whether a church is going to understand the importance of the message it bears, then learn to interpret that message with seriousness and integrity. A slipshod "teaching" program can never make the telling of that message ring true. Nothing short of a year-round leaders education program—which helps leaders grow in their understanding of *what* it is they teach, of *whom* it is they teach, and of *how* the teaching can be done—can begin to meet the need. In such a program the summer schools, workshops, and laboratory schools play an indispensable part.

In addition to the schools mentioned, there are youth people's conferences, drama workshops, audio-visual conferences, and many other adult training schools. Information about them, and enrollment forms can be obtained from denominational offices and from councils of churches. Every person who is willing to serve as a teacher or officer should be given the privilege of taking training this summer—and urged to take advantage of it. Now is the time!

What did they say to us?

WHEN about 7,500 leaders of agencies, schools, churches, and other organizations working with children and youth gathered in Washington, D.C. to take a look at what is happening to children and youth, and when they made 1,600 recommendations, what do they say to Christian educators? The news report of the Golden Anniversary White House Conference on Children and Youth in the "What's Happening" section of this magazine gives a quick look at some of the things that happened. This Conference, the sixth in a series of such conferences (one held each ten years since President Theodore Roosevelt called the first one to meet in 1909) was held March 27 to April 1, 1960. In order to help *Journal* readers benefit as much as possible from the Conference, the Editorial Board is preparing a feature section for the September issue, interpreting the implications for the churches of what happened there. (See also article by Dr. Knoff, p. 11.)

It is readily apparent that concern for children and youth, as expressed in agencies seeking "to promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity," has grown tremendously during the fifty years covered by the six conferences. At the same time the problems of

children and youth in a world of revolutionary changes have greatly increased in seriousness.

A full assessment of the Conference will have to come over a period of months and perhaps years. But people came away from the Conference with one clear conviction: that communities and churches must be more involved than ever before in the ongoing study of what needs to be done to insure *all* children and youth opportunity to develop their full potential. One of the things of permanent value accomplished by the Conference was the participation of hundreds of thousands of people in the studies preparatory to the Conference. Millions of people probably did not even know it was being held. These millions have as much responsibility as do the hundreds of thousands. Churches are in a position in their communities to make the concerns of the White House Conference theirs, and to help involve whole communities in self-examination. The books listed in the news item and the feature in the September issue will help. But most of all, churches and agencies in local communities must work together to make possible for children and youth a full opportunity for life in freedom and dignity under the love and mercy of God.

THE CHICAGO THEOLOGICAL SEMINARY is currently conducting a series of courses for laymen on the meaning of the Christian faith and its relevance to daily living. These lectures and discussions are being offered in answer to certain urgent questions raised by church members who feel their need for more knowledge of their faith.

"I teach a church school class," says one, "but I do not know enough about the Bible to convince my pupils that I believe in it." Another asks, "How can I increase my faith in Christ? To lead others to him, I must know first why I believe in him." These are samples of many inquiries in the minds of churchmen who desire to make their Christian faith come alive, to have deeper meaning and power.

Several years ago I was impressed with a pamphlet written by Professor Hailor Matthews entitled, *Why I Follow Christ*.¹ His reasons were so clear, logical, and convincing that I have found them to be very helpful in my own life and ministry. Brief comments upon Dr. Matthews' four basic reasons for belief in Jesus Christ may be of interest at this time.

First, I follow Christ because he satisfies the highest intellectual desires of my mind. Christ was a devout, courageous seeker after truth. He was an inspired teacher of truth as he saw it, unafraid of individuals or governments. His mind was disciplined by a strong will to penetrate to the heart of human problems and to discover, if possible, honest, adequate answers. He had reverence for man and God. He acted as though the finest insights into life came from the impact of God's mind upon man's mind. The truth thus revealed would make of man the master of life and set him free. "Jesus' attitude was one of inner freedom, and his primary purpose was to enable his followers to be free and to remain free. He transmitted, not a program . . . not a precise religious, ethical or social scheme . . . but an ideal . . . a spirit."² Jesus devoted his life to the quest of truth. For this cause he eventually sacrificed his life.

Secondly, Christ satisfies the moral cravings of my heart. He is better than I am, better than I can ever hope to be. Thus, he keeps me striving always to be good, compassionate, just, charitable, merciful. He forgives even as God forgives, with no thought of vengeance or of humiliating his enemies. His willingness to forgive, to

Why I follow Christ

by William J. FAULKNER

Pastor, The Congregational Church of Park Manor, Chicago, Illinois

effect reconciliation, far surpasses my own. There is no boundary to his love. His heart embraces all men, even the lowliest and most despised. Thus, he has become our only ultimate resource for a just and durable world peace, for world brotherhood. Through Christ's perfectness, he yearns to transform the vilest, cruelest persons into decent "sons of God." How can I ever hope to match his vision, his goodness, or his love? Yet Christ beckons me to follow him, to follow with infinite patience and faith.

Thirdly, Christ is the Son of the living God, the true Savior of mankind. Jesus of Nazareth was more than a great teacher, a kind healer, or an eloquent preacher. There was a unique quality of eternity, of everlasting splendor in Christ. In him was revealed a glimpse of the mysterious, transcendent holiness of God. At the baptism of Jesus it is recorded that a voice out of heaven—from the heart and center of the universe—said, "This is my Son, in whom I am well pleased." From that moment on he ministered to the needs of people and adored God as only the Son of the Eternal could. His judgments reflected the higher justice of God; his love revealed the inexhaustible yearning of a Father for the security and well-being of his children, even the least of them, the worst of them. The giving of his life for all of us, whom he loved, established his saviorhood beyond all doubt. "Only here did he reach his consummation as leader of the ages and nations of God . . . for death and the grave could not hold his person and spirit."³ Christ is the only man who has the capacity and the power to save my soul from de-

spair and death. He has become my personal Savior, the Son of the living God.

Finally, I follow Christ because he offers me the hope of immortality, the assurance that there is a divine plan and purpose for my being, an ultimate destiny for my soul. Jesus places a higher estimate upon my life, upon every human life, than any other man. With God, I am very precious. He assures me that God does not want any soul to be lost, now or hereafter. "I go to my Father . . . to prepare a place for you," says Jesus, ". . . that where I am there you may be also." (John 14:2, 3) But, his conditions for immortality are very hard. To merit life eternal, one must know God, love his presence. And to find God, one must seek the good and make it part of his life. He must keep his heart pure if he would see God, so pure that he will see him in every man. Anything less than this would cheat the soul of its divinest possibilities here on earth, and cause it to lose its rightful heritage in eternity. An evil heart could make one unworthy, unfit to enter into the presence and the fellowship of God. Even an indifferent heart endangers one's entrance into the dwelling place of the Eternal; it endangers him despite his piety.

Jesus implies in the story of the Good Samaritan that God is never indifferent to the needs of any human soul. The stranger who descended from his donkey to rescue a dying man revealed God's tender love for me also. Since "God is Spirit," and I am meant to dwell with him, Christ demands that I take on his spirit and learn also to love as he loves. Otherwise, I cannot qualify for entrance into life eternal with him. Even though these hard conditions make of him "the impossible Christ," I find it impossible not to follow him.

¹Published by University of Chicago Press (now out of print).

²*The Sayings of Jesus*, Moellman, Conrad L., p. VIII, Bookman Associates, N.Y., 1950.

³Wilhelm, Bousset, "Jesus," quoted in *The Sayings of Jesus*, *ibid*, p. 93.

At its June meeting the local church Board of Christian Education should consider plans for the observance of

Christian Education Week—

SEPTEMBER 25-OCTOBER 1

QUESTION: WHY should we observe Christian Education Week?

Is Christian Education Week a burdensome routine or a strategic opportunity? The answer will depend upon the reasons why a church decides to observe this week.

ANSWERS:

Valid reasons might include:

1. Christian Education Week gives an opportunity to evaluate the results of the church's teaching in the lives of the children, youth and adults already reached. Too often church leaders assume that if they just keep on doing what they are now doing the Kingdom will come automatically. But rapid social changes, such as the increase in the mobility of the population and in the hours spent each week in watching action-packed television programs, may mean that the church is actually losing the attention of people even though the number of names on church membership rolls is steadily increasing.

2. All the members of the church, and especially parents, need to be impressed with the crucial importance of Christian education not only in the Sunday church school but also every day in the home. The church is never more than one generation from extinction. If it should cease to teach it would have signed its own death certificate!

3. The church needs to recognize

its church school teachers for the faithful service already rendered, and to inspire them to take training that they may be even more effective teachers in the year ahead. Only about ten per cent of Protestant church school teachers enroll annually for accredited leadership courses.

4. Cooperation with other churches in the community is needed in order to create and maintain a climate of public opinion favorable toward Christian education. The impact of the churches upon their community is best seen in their support of common interdenominational projects, such as weekday religious education programs, vacation church schools and summer camps, and city-wide meetings during such special weeks as Youth Week, Family Week, and Christian Education Week.

QUESTION: WHEN should we observe Christian Education Week?

ANSWER:

The denominations cooperating through their National Council of Churches have set aside the week beginning with the last Sunday in September for the annual observance of Christian Education Week. This year the dates are September 25 through October 1.

This is a strategic time of year to focus public attention upon Christian education. Public schools have recently reopened and students have just started to college. Now is the

time for churches to say: "Christian education is important too!"

QUESTION: HOW should we observe Christian Education Week?

ANSWER:

The manual described on this page gives many well-tested plans for observance. In planning for Christian Education Week, the first step for the committee in charge to take is to analyze its purposes. What actual outcomes are wanted? Who is the target audience? Exactly how do the committee want these people to think differently, feel differently, act differently?

The next step is to do some brainstorming as to ways in which the above purposes might best be achieved. By brainstorming, is meant the rapid mention and listing of many suggestions. No matter how wild or impractical an idea seems, nobody is allowed to refute it or discuss it at the time. The only thing that anyone is to do is to add a related idea or mention another suggestion of his own. It is surprising to see how this brainstorming process releases a group to be free and creative. After the brainstorming, these suggestions should be tested to see if they are likely to accomplish the purposes listed. Out of the mass of suggestions the committee can usually discover some ideas which are both new and practical.

Next, the program suggestions should be analyzed to determine which ones can best be carried out by the church working separately, which can better be done in cooperation with other churches of the denomination and which can be done more effectively by all the churches of your community.

For example, through the ministerial association or council of churches a tour of some new Christian education building might be planned for all pastors, directors of Christian education, church school teachers and superintendents in the community. Following such a tour, a denominational or council specialist in Christian education might speak or lead a discussion. At this same interdenominational meeting all teachers of children might have a separate discussion group. Likewise the adult advisers, youth groups could confer, in another group the teachers of adult classes, etc. There might be a common dedication service and a fellowship supper. All this could take place on the Sunday afternoon or evening at the beginning of Christian Education Week.

for a more effective observance—

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Why I am concerned

WHY SHOULD I be interested in weekday religious education? If I am a Sunday school teacher or officer, or a member of the Christian education committee of my church, how am I involved in released-time classes in religion during the week? I need the information given in the articles that follow for these reasons:

BECAUSE weekday classes offer additional time for religious education and help to strengthen the teaching work of the church. Teachers in the church school should know what their pupils are studying in the weekday program, so that the two courses may enrich each other.

BECAUSE there are children in the neighborhood who are not being reached by the Sunday church schools, but who do receive regular religious training in the weekday classes. In some communities approximately one-third of the children in the weekday classes have not attended Sunday church schools. Many of these boys and girls come into the Sunday school and church as a result of attending weekday classes.

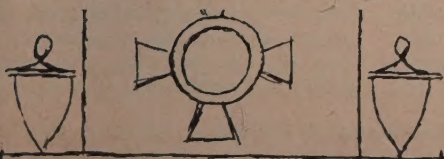
BECAUSE weekday classes in religion supplement the public schools. They relate what is learned in the public schools and the Christian faith and history. "Truth is whole and persons are whole," and "Bearing this witness in relation to public school education is the specific central purpose of weekday religious education."

BECAUSE weekday religious education is a vital part of the ecumenical witness of my church, along with the churches of other denominations. Through these programs in many communities the Protestant denominations have found a way of working together on common purposes. The interest of churches in weekday religious education has often led to the formation of a council of churches through which the churches have worked together in many efforts.

Yes, BECAUSE I want my boys and girls to have every opportunity possible to develop their faith in God, I want to know and be a part of weekday religious education on released or dismissed time.

Weekday religious education in your future

A Journal feature section



1. *What have the legal contests settled?*
2. *What is the future of weekday religious education?*
3. *How do denominational leaders feel about it?*
4. *What should churches do about it?*

by Franklin I. SHEEDER

Executive Secretary, Board of Christian Education and Publication, Evangelical and Reformed Church, United Church of Christ, Philadelphia, Pennsylvania

A denominational executive

ANSWERS QUESTIONS

ABOUT WEEKDAY RELIGIOUS EDUCATION

WHEN, in the fall of 1914, Superintendent of Schools William Wirt and a group of clergymen of Gary, Indiana, inaugurated a program of weekday religious education in that community, they did not foresee many legal contests which would issue from this event in many American communities. Their purpose was to provide for the children of their community certain aspects of the education of the whole person which, because of the doctrine of the separation of church and state, the public school could not provide. Nearly half a century after this historic event, with the experience of many different types of weekday programs in hundreds of communities and numerous court decisions to guide us, we are in a position to evaluate the weekday religious education movement in general and to indicate its future possibilities.

Legal issues have been clarified

The court decisions have clarified certain issues which are basic to the functioning of a program of weekday religious education, especially one which depends upon the principle of released time. We now know beyond any reasonable doubt that it is a violation of the Constitution for classes sponsored by the community religious education program to meet in public

school buildings. We know also that the machinery of the public school system cannot legitimately be used to promote the program. These are two of the firm conclusions of the United States Supreme Court in the McCollum case.

In the *Zorach* case, the Supreme Court made clear that "We are a religious people whose institutions presuppose a Supreme Being," and that "When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions." The Court further declared that the government "may not make a religious observance compulsory. It may not coerce anyone to attend church, to observe a religious holiday, or take religious instruction. But it can close its doors or suspend its operations as to those who want to repair to their religious sanctuary for worship or instruction." It should be noted, parenthetically, that this privilege must not be abused.

A still further fact that needs to be stressed is the right of parents to determine the kind of education their children shall have, provided such education is not in conflict with public interest and meets minimum public school standards. This fundamental right has also been affirmed by the

Supreme Court.

In other words, a program of weekday religious education on released time is constitutionally permissible provided it is not conducted on public school property, by public school teachers or officials. It is necessary that parents request the public school authorities to release their children from public school classes to attend the religious education classes.

These are facts we need to know. Now that they have been established, we in the church must see that they are implemented in every community in the land which is prepared to take the necessary steps to assure a program of weekday religious education worthy of the name. Those communities that have been hesitant need hesitate no longer. Unless the church moves forward boldly and intelligently to claim its right, other forces are likely to claim the time and allegiance of leaders as well as of children and youth.

Church responsibility is clarified

The weekday church school movement has survived its initial test—namely, the matter of legality. But there are great tests ahead that must be met. Perhaps the greatest test we face now is whether the church locally and nationally, is prepared to

ke the most of the opportunity that open to it.

n his valuable book, *The Week-day Church School*, Erwin L. Shaver enumerated the steps that the churches of a community must take if they want to inaugurate a program of weekday religious education which will be sound and effective. Such matters as the organization of the system, planning of the curriculum, selection and training of teachers, administration and supervision of the program, obtaining financial support for the program, and maintaining relations with community agencies are carefully discussed.

Because of his long association with the weekday religious education movement, Dr. Shaver is in a position to know the pitfalls into which many a program has fallen. On the other hand, he has been able to observe that it is that makes a program strong and instills the confidence of the community in it. Dr. Shaver cautions that no weekday church school program be inaugurated before adequate groundwork has been laid and strong community support is assured. He wisely states that there should be "a year of planning before launching the program."

is supported denominationally

Several years ago the Christian Education executives of denominations affiliated with the National Council of Churches issued a statement in which they expressed their faith in and support of the weekday church school program. Among other things they declared:

"We believe in the weekday church school on released time because—

"It includes the teaching of religion within the framework of the child's normal education.

"It emphasizes the place which religion should have in the lives of our boys and girls on weekdays as well as on Sunday.

"It greatly expands our churches' total program of Christian education.

"It enrolls large numbers of boys and girls hitherto unreached by Christian teaching.

"It acquaints its pupils with the lessons of the Bible and with the life and work of our Lord and Savior, Jesus Christ.

"It is an expression of the deepest needs and the most earnest purposes of American citizens.

"It has proved its effectiveness by many years of successful experience."

As one of the signers of this statement, I am happy to reaffirm my confidence in the weekday church school

and to express my firm belief that its next half century of development will be even more significant than its first fifty years have been.

A new approach is recommended

Last summer a group of denominational executives and church leaders with special concern in the field of weekday religious education met in Chicago to consider what steps ought to be taken to make this important aspect of the church's ministry more effective. One of the outcomes of this conference was a recommendation that in the future we think of the weekday church school, not as supplemental to the Sunday church school, but rather as supplemental to the public school. In other words, it was the conviction of this group of leaders that the weekday church school can best perform its function if it will help children and young people to understand that religion is not something added on to life, but is an integral part of total human experience. Moreover, religion has something to contribute to every aspect of life that is considered in the public school curriculum.

This recommended change in emphasis sounds simple enough, but it calls for what is essentially a revolutionary approach to the weekday church school program. It presupposes

a whole new set of courses of study which are geared to public school courses and which will bring a new dimension of depth and meaning to what the public school is able to bring to its task. It demands a corps of teachers who are as well qualified to teach as are those who work in the public school. It requires the wholehearted and sacrificial support of church and home to guarantee an effective program of weekday religious education which will call forth the respect and cooperation of children and young people for whom the program is designed.

The churches have an urgent responsibility to bear witness to the revelation of God within the totality of man's experience. American education is dedicated to the proposition that the education of a person must be whole and complete. To witness to the wholeness of truth and to contribute to the education of the whole person are among the central purposes of any well-conceived program of weekday religious education.

The future prospects for weekday religious education in the United States are most promising, but both church and home must be prepared to provide what is desperately needed if we are to achieve that which is possible through cooperative community action.

PURPOSE OF WEEKDAY RELIGIOUS EDUCATION

IN THE KNOWLEDGE that human life and experience resist compartmentalization and can be truly seen and evaluated only within a framework of total and ultimate meaning, we affirm our conviction that truth is whole, that persons are whole, and that neither is logically divisible. It is our belief, furthermore, that American education is dedicated to the proposition that the education of persons must be fully comprehensive and whole.

Yet by the very nature of our tradition and our present pluralistic culture, and for reasons determined by society as a whole, our public schools have not been in a position to deal adequately with that portion of human experience commonly called religious.

We, therefore, affirm that the churches have an urgent responsibility to bear witness to the revelation of God within the totality of man's experience. There is a special need to help children and young people to interpret their public education in this perspective. Bearing this witness in relation to public school education is the specific central purpose of the Division of Christian Education's program of weekday religious education on released, reserved, or dismissed time.

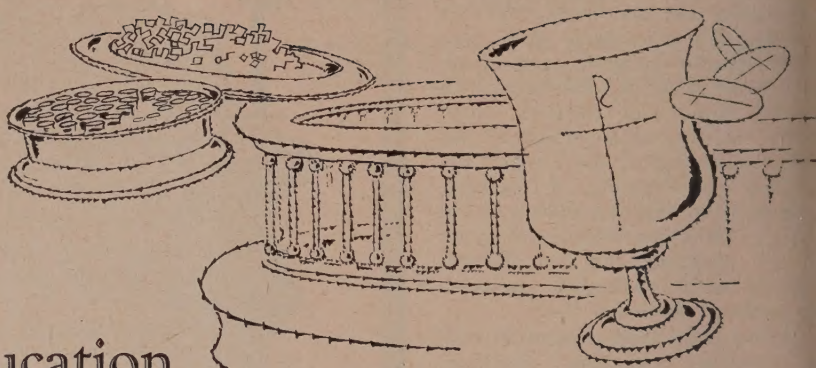
—Statement as approved by the Executive Board,
Division of Christian Education, National
Council of Churches, February 18, 1960.

by Helene M. SUITER

Associate Secretary and Director of Children's Work, United Churches of Lackawanna County, Scranton, Pennsylvania.

Weekday religious education

can be ecumenical



WHEN CHILDREN leave their public school building and go a block or two down the street to attend their weekday church school class, they are participating in an ecumenical experience such as few of their parents have known either as children or adults. For thousands of boys and girls throughout the nation the weekday religious education class is uniquely broadening and truly ecumenical. The children may not be aware of this, and few of them would use this word to describe their experience. Nevertheless they are absorbing a feeling of "oneness" which, in years to come, should make it easier for them to build and direct the wider mission of the Christian Church.

The classes are interdenominational

In what ways is the weekday religious education program ecumenical? First of all let us look at the children of a particular class. These boys and girls are typical of a cross section of American life. In their nationality background we find names representing English, Scotch, Irish, Welsh, German, Italian, Polish, and many other groups. There are children of the Caucasian and Negro races. Here are their church affiliations: African Methodist Episcopal 3, Baptist 1, Episcopal 2, Lutheran 1, Methodist 2, Presbyterian 14 (2 churches, one being the host church), Reformed Episcopal 1, United Church of Christ 1. Here is another typical class of 25 fifth-graders: Baptist 6 (3 churches), Congregational 2, Episcopal 1, Lutheran 3, Methodist 2,

Pentecostal 1, Presbyterian 6 (2 churches), Latter Day Saints 1, Roman Catholic 1, Synagogue 2.

And so we go through one class after another. Each class would be slightly different. (In most of our classes there would be a higher percentage of Methodists than in these two particular classes.) But all would be the same in that they would show children from many different secular and religious backgrounds meeting together once a week for this class in weekday religious education. On Sundays they might be found in some fifteen different churches, but on this one day a week they are meeting together in one church, usually the one nearest the school. As they think and study about their common and basic Christian beliefs, these children are participating in a true fellowship of Christians.

The emphasis is on common beliefs

Next we might think of the teaching material used in the weekday church school. In what ways is it ecumenical? The curriculum used in weekday classes does not vary greatly in its stress on ecumenicity from that used in many Sunday church schools although it has been prepared especially for weekday groups. However, the emphasis is usually different. In the weekday church school class we are concerned that no particular denominational point of view be taught as the interpretation of the faith. The weekday teacher deals with the basic, fundamental beliefs held in common by all Christians. To do this a teach-

er need not "water down" the faith. The great host of Christian beliefs held in common by all of us has an unending store of teaching possibilities.

Many fine weekday church school texts have been prepared with this thought in mind. In order to make the teaching materials acceptable to all of them, denominational workers have gone over proposed curricula, suggesting matters which should be included and those which should be deleted. The texts of the Cooperative Publication Association (done in cooperation by the denominations working through the National Council of Churches) have been prepared in this manner. In a similar way state and local councils have worked with denominational representatives to prepare teaching materials.

Some people ask, "But aren't boys and girls made aware of their differences in the weekday religious education class?" Of course the children know that some are Baptist, some Lutheran, some Methodist, etc. They also know that some of their public school classmates go to a Roman Catholic or a Hebrew class. They would probably be aware of their religious affiliations with or without a weekday religious education program. Similarly at election time they may know the political views of their classmates' families. This knowledge need not be divisive. This is the basis on which we can build understanding and appreciation for one another. It is the glory of both America and the Christian faith that we can recognize our differences while at the same time we glory in our oneness and o-

unity. This is the real spirit of our American way of life which allows each individual the right to believe and worship as he chooses.

A question frequently asked is, "What does the weekday religious education teacher do when a controversial question is asked?" This frequently happens, and when it does, the weekday teacher, like any good teacher, must act with all the wisdom she can gather.

Questions are raised about communion

One day a sixth-grade class suddenly plunged into a discussion of the manner of serving communion in their churches. The teacher might have felt that this was too dangerous ground for the weekday class. She could have found some way of ending the discussion quickly, thus ignoring the children's questions. However, this teacher saw an opportunity for deepening the religious understanding of her group.

First she asked a few questions, gathering the following information from the class: "The communion service is to remember Jesus' Last Supper with his disciples." "In the early church the Lord's Supper was kept at the close of each meal." "When people take communion today, they are remembering Jesus' death and sacrifice." Then the teacher suggested that some of the children might like to tell how communion is observed in their churches.

It was amazing how much these boys and girls knew and could tell each other. Some of them had recently joined their churches and had taken communion for the first time. They were anxious and happy to tell about it. They noted that certain symbols and phrases were repeated again and again: bread and wine, cup and bread, communion table, altar, communion rail, "This do in remembrance of me." The words read from the communion service, quiet music, the prayerful attitude of people taking communion—all of these things had impressed the children. They were especially reverent and intensely interested as they discussed these matters. The boys and girls realized that this was a most solemn experience in each one of their churches. Perhaps most important, they began to appreciate the fact that there was a oneness in Christ. I am certain that these sixth-graders did not leave their class feeling that any one way to serve communion was right or best for all people. I think they left feeling that all Christians can experience moments of deep devotion to God as they remember



Jesus' Last Supper with his disciples.

They learn about Jewish beliefs

Many boys and girls of weekday classes have had the opportunity of visiting a Jewish synagogue or temple. This is a wonderful experience in broadening understanding of other religious groups. The children are especially impressed when the ark is opened and they see the way the scrolls of the Scriptures are kept there. They stand in awed silence as the rabbi lifts the scroll from the container and removes the beautiful covering. They are amazed to think that these great scrolls are still copied by hand. The children feel not only a greater love for their Jewish neighbors, but they also feel a deeper love for our common heritage, the Scriptures of the Old Testament.

In some communities people of the Jewish faith prefer to concentrate on their after-school and Saturday program rather than released time. When this happens a few Jewish children, with permission of their parents, may attend the Protestant classes. These Jewish children can make a very fine contribution to the class. It is very helpful and interesting to have them explain the present-day celebration of holidays like Passover, Succoth, and Hanukkah. The Protestant boys and girls can develop a new appreciation for Jewish family life. They also glimpse something of the great heritage of our Hebrew-Christian tradition.

The person who teaches the weekday religious education class has a great and unusual responsibility to help his pupils grow in understanding and appreciation of each other, of their own respective churches, and of the world-wide Christian Church, its heritage, and its mission. This is no easy task, but many teachers are do-

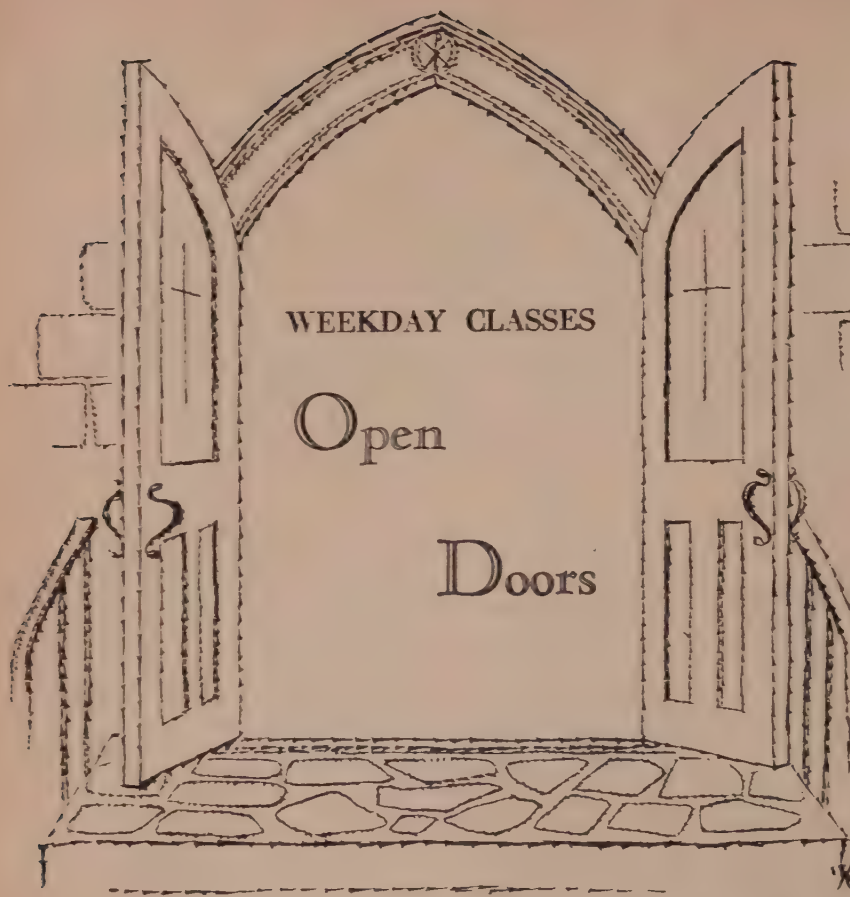
ing it. It isn't always what a teacher says that counts so much. It is his attitude toward the children. When each child knows and feels that he is important and loved as a member of the class, that the viewpoint of his church is respected just as the viewpoint of each other church is respected and accepted, then a weekday teacher has gone a long way in building for ecumenicity.

The fellowship is world-wide

Each year two or three of our weekday classes join together to present a radio broadcast for the World Day of Prayer. They join their voices with those of Christian boys and girls around the world as they sing the same hymns and read the same Bible verses and prayers. In doing this they must be sensing something of the bigness and the wonderful fellowship of the world-wide Christian Church. They raise their voices in the joyous song, "Let all the world in every corner sing, 'My God and King!'" They realize that other children's voices in many other languages are pouring out the same song of praise. Their hearts cannot help being filled with a new and big sort of wonder. It is the wonder of belonging to the fellowship of Christian believers, the Christian Church which circles the earth, binding together the peoples of all lands and times and races.

NOTE: For more information about weekday religious education, for help in administering it, or for a free catalogue of texts especially prepared for these classes, write to:

Your denomination,
Your state council of churches, or
Department of Weekday Religious Education, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.



by Burtis M. DOUGHERTY

Formerly Rector, St. Thomas' Episcopal Church, Buffalo, New York; now Canon to the Ordinary of the Diocese of Western New York

YOU MEAN you really want us to come?" Mrs. Leroy asked her two lay callers from St. Thomas' Episcopal parish. The callers had come to invite the Leroy family to their church because John, the Leroy's twelve-year-old son, attended weekday religious classes there. John had reported that his family was new in the neighborhood and belonged to no church. The fact that this was a Negro family gave poignancy as well as pointedness to his mother's question. But the answer was reassuring: "Of course we want you to come!" And so it happened that St. Thomas' extended its ministry to still another family in the parish.

The same story has been repeated at least fifty times in the past three years since St. Thomas' opened its doors as a weekday religious education center. This small Episcopal church, with a current communicant membership of 169, has served in its present location for nearly ninety years. In 1953, when the changing

character of the neighborhood prompted church after church in the area to close down or move away, St. Thomas' went ahead and erected a new church building. Now, as the only Protestant church in this section of South Buffalo, it ministers to persons from diverse denominational traditions as well as to the unchurched.

By 1956, when I became rector, it was obvious that the neighborhood was our parish. While most of our lay leaders no longer lived in the area, there were people living all around the church. Four or five thousand of them are in the Perry Project, a low-income housing development just half a block away, and several hundred more are in adjacent privately owned dwellings. The entire area is a sort of "city island," shut off from the mainland by railroad tracks, shipping canals, and heavily industrialized sections. The housing project particularly is a biracial community, although Negro families are scattered throughout the neighborhood. Four

schools serve the area's large number of children—two public schools, both within three blocks of St. Thomas' and two parochial schools, maintained by the two large Roman Catholic parishes in the community.

We inaugurate a weekday program

Aware of the neighborhood and its problems, St. Thomas' began to concern itself with missionary strategy, especially among children and young people. As more and more youngsters came to church school on Sundays, we thought of adding a weekday program. Our local Council of Churches helped us get started on this venture and has continued to support it.

Our teachers from the Council have done a superb job in training and supervising members of the parish who volunteered to teach. Participation in the Council-sponsored training sessions is required for all teachers. The hearty enthusiasm with which our teachers have joined in these training sessions has enabled them to prepare themselves adequately for their teaching assignment.

That first year, a class of junior age boys and girls met on Monday from 2:30 P.M. to 3:30 P.M. in a large basement room of the church. Two teachers—one provided by the Council of Churches and the other by the parish—conducted a varied program which included Council-approved lesson materials, activities, and a regular devotional period either in the church or in the classroom.

The response was heartening, and soon there were requests for additional classes. The following year we were able to staff three classes, for fourth-, fifth-, and sixth-graders, the Council still providing one teacher and the parish the other three. The year a record enrollment of eighty youngsters seriously taxed our teaching facilities. The situation has vastly improved since the Greek Orthodox Catholic Church across the street kindly offered us the use of the parish hall for our sixth-grade class.

We are grateful, too, for the wholehearted support and cooperation of the public school authorities. Teachers and administrators have gone out of their way to assist us, and in several instances have referred parents and children to us for counseling. Their interest in the weekday religious education program has been a constant encouragement.

Leadership is no problem

A highlight of the program is that it is being run with a minimum of

Not against us? Then for us.

supervision from the clergy. As part-time rector, I am seldom around in the afternoon when classes are being held. Of course I make it a point to drop in whenever I can, and to be on hand for the opening session in the fall and for preholiday and closing programs. The teachers, in turn, make it their business to refer any special matters directly to me. Our parish teachers received help and training from the council representative, who is an experienced religious education leader.

Some pastors, I am told, are hesitant about undertaking a weekday program in their church because they are afraid of adding to the burden of an already overfull schedule. Here is one who will gladly testify that trained and supervised lay folk can do a creditable job with a minimum amount of help from the clergy.

The program attracts people

My pastoral load is further relieved by the ministry of a group of lay visitors, who seek to establish contact between the church and the neighborhood. Many of them find that the weekday program is a wonderful approach to the new family with junior-age children. The Monday-afternoon sessions have also attracted recruits for the parish Sunday school.

Thus the weekday program has brought into the church families who might otherwise never have heard about St. Thomas'. It has also sparked interest in further religious instruction, so that we now have two Sunday-morning sessions—at 9:30 and 11:00—to accommodate the increased church school enrollment.

We do our best not to pressure families into joining the church, but instead seek to express a genuine Christian concern for them. We recognize our responsibility for those who would probably never go to any church if they didn't come to St. Thomas'. Many neighborhood people are transients, especially those in the housing project who are forced to move if their family income exceeds the established ceiling for residency. The interracial character of the area creates its own tensions, although fortunately this has not been a serious problem in our membership.

Certainly this weekday religious education program has opened doors, enabling us to carry on Christian evangelism within our own neighborhood. The parish has come alive to its responsibility as an agent of Christ in the community. As his claim is made known to more and more families, not only homes but also hearts will be opened to him.

THE GOLDEN ANNIVERSARY White House Conference on Children and Youth was a confab wonderful to behold. It was impressive because of its size, over seven thousand persons; because of its sponsorship, the President of the United States; because of the quality of its principal addresses; because of the remarkable cooperation among Jews, Roman Catholics, and Protestants in testifying to the place of religion in the life of the child and youth.

But it was impressive to me chiefly, I think, because of my exposure to the great host of dedicated men and women who are devoting their lives in one way or another to the welfare of children and young people. Almost every profession and calling was represented. Somehow it took this White House Conference to make vividly real to me these unrecognized colleagues. Often, I fear, we get the impression that the Lord has put the burden of the whole overwhelming business on our own frail shoulders.

As the classification processes worked out, I was assigned to a group concerned with mentally-retarded children. I have no special competence in these matters. I was chosen, apparently, because I am a Protestant minister. A Catholic priest served as effective chairman and discussion leader. I came away professionally helped and spiritually enriched by the experience.

There were in that small group two state politicians. There were a couple of medical men trained in psychotherapy. Two women and a man were parents of mentally-retarded children. Three more were associated with voluntary associations taking upon themselves the burden of this neglected, often shunned group of God's children. I suspect that some of these people were motivated, not by Christian compulsions, but by humanitarian concern. But Jesus said once, "He that is not against us is for us." (Mark 9:49) Let us remember that some who do not bear the name of the Lord we love may even so unwillingly serve Him.

In the Conference the churches came off well. Indeed, I had the uneasy feeling that we church leaders are not doing as well as others seem to think we are doing. Take this matter of Christian education service to mentally-retarded children. What is your church doing for them? I'm afraid the typical Protestant church is not doing very much. If I'd had some reassuring evidence packed away in my briefcase, I would have enjoyed the conference a little more.

Perhaps your church can help me if I go back to the one in 1970. Are there mentally-handicapped children in your vicinity? I'm very sure that Christ meant for us to feed those lambs, too.

*Executive Secretary
Division of Christian Education
National Council of Churches*

Gerald E. Knoff

Children's work leader and wife of
minister of First Methodist Church,
Great Falls, Montana

MARK bounced into the kindergarten room at 9:15, and things began to happen. Things always begin to happen in kindergarten when the first child arrives.

Tossing his sweater on the floor, Mark went directly to the block center. He scattered the blocks, tipped over a few trucks, then headed for the easel. There were some interesting colors in the pots, and he wondered how they would look in a picture; but there was no picture clipped to the easel. Undaunted, Mark found a likely spot for his artistic efforts.

"Why, Mark!" the teacher exclaimed, as she entered the room breathlessly, "Whatever are you doing to that wall?"

Mrs. Wilkins did not see the three children who had come quietly into the room in time to hear her say, "Give me that brush at once!" Even Mark was surprised at the way she snatched it from him.

"Now pick up your sweater, Mark, and hang it where it belongs. You know better than that!" Then, noticing the others, she said hurriedly,

"Oh, hello, children. I'm glad you came today."

Her mouth said it, but not the tone of her voice nor the expression on her face. Teacher had learned the words, but she had missed the great truth that, to children, words are not nearly so important as feelings and attitudes, and that children interpret words through the emotions associated with them.

Other children and teachers drifted into the room. "Am I glad to see you?" the leader said to the first teacher. And the children observed that she really meant it this time. "Just look at the mess I'm in!" A mess indeed, in more ways than one—and children have ears to hear, eyes to see.

The remainder of the session was hectic. Children flitted restlessly from one interest center to another. From the minute they threw off their wraps the teachers were busy setting out clay, cutting paper for coloring and painting, and trying to meet the demands of the boisterous children, so they hardly had time to talk among themselves, except to call to one another above the noisy din.

One of the dolls got broken and, as if that were not enough, Mark and Johnny quarreled over the blocks. A teacher sent Mark to the clay table,

It can happen

where he promptly got into trouble.

"Mark!" declared the exasperated leader. "Since you don't seem to know how to act in Sunday school, you have to sit outside the circle while I tell a story to the other children."

The story, which the teacher read, concerned children who helped plant and care for a garden. She concluded by saying, "When we help the garden grow, we are helping God."

From his place of isolation, Mark exclaimed, "I hate God!"

Mrs. Wilkins was stunned by the sudden realization that Mark's idea of God was being formed by the attitudes and behavior of his adult associates—in this case, herself! Conscience-stricken, she resolved to do something at once to correct the false impression she had created.

Teachers reassess their goals

Next day, Mrs. Wilkins phoned her helping teachers to set a date for a meeting—a thing she had never done. She was surprised at the willing response of her co-workers.

Children's Bureau, Esther Bubley

A block corner offers children an opportunity for playing and working together.



n kindergarten

At the meeting, the teachers clarified their purposes, listing the "things" that should happen in well-planned kindergarten sessions. They took measures for immediate improvement, including early arrival of teachers, division of responsibilities, and provision for adequate supervision of interest centers. They further decided on a course of study and action.

During the weeks that followed, the teachers experienced a growing confidence in their teaching and a new-found joy in the remarkable spiritual growth that can take place for individuals and groups through a wisely planned kindergarten program.

Kindergarten takes on a new look

Nowadays when Mark arrives, Mrs. Wilkins is there to greet him smilingly. "Good morning, Mark. How happy I am to see you today."

Usually Mark stops to tell of an interesting experience before going to the try-it table. Other teachers greet him, too, and stand ready to help him if need be.

As the room fills with children, there is the noise of purposeful, friendly activity. Such activities, stimulated by interest centers, offer opportunities for playing and working together, for sharing and helping and taking turns, for settling problems and disputes with as little adult interference as possible, yet with wise, kindly guidance and interpretation when needed.

The entire atmosphere is relaxed; procedures are leisurely. Many children find opportunities to talk to the teachers, who are all good listeners.

The wonder table helps the children discover some of the beauties of nature, as well as some of its practical purposes—God's purposes—interpreted so that kindergarten children can understand them, by a teacher who is ably prepared. There are moments of wonder, as children examine seed pods and take raw wool into their hands, then feel the softness and warmth of their own sweaters. The teacher says quietly, "Isn't it wonderful that we have sheep to give us wool for our sweaters?"

There are other opportunities for guidance. Seeing Susan and Mary quarrel over Cindy, the baby doll, the teacher makes a suggestion: "Mary, why don't you take Billy Boy (an-

other doll) while you shop at the grocery? Meanwhile Susan can bathe the baby, and when you return Cindy will be all ready for you to rock her to sleep."

Mary complies, but discovers upon her return that Susan is prolonging Cindy's bath unduly. "Cindy is clean now, Susan," says the teacher. "If you do not know how to dry the baby, Mary will show you." Immediately, Susan dries the doll, wraps it in a blanket, and puts it into Mary's waiting arms.

Before leaving the girls, the teacher offers one more suggestion for cooperative play: "While you are putting the baby to sleep, Mary, perhaps Susan will fix the bed for her."

In the block center, some boys are playing firemen. Jimmy leaves his playmates and confides to a teacher, "Yesterday, there was smoke and fire in Mrs. Brady's garbage can!"

"Is Mrs. Brady your neighbor?"

"Yes. And she was afraid the fire would get worse. But Mr. Brady put a whole bunch of water on it and put it out!"

"That was a wise thing for Mr. Brady to do."

"Yes. 'Cause the water put out the fire!"

"Water is a wonderful thing. Can you think of other things that water is good for?"

"Watering the lawn."

"That's right. What else?"

"Washing the car."

"Washing our hands and taking baths," suggests the teacher.



Left, Ray Shaw; below, Clark and Clark

Some children love to "play house," cook imaginary meals, and care for dolls.





A friendly policeman is invited to the kindergarten class and talks with the children about laws made for their safety and ways in which police are "helpers."

Clark and Clark

"And water to drink!" an enthusiastic discovery.

"Why of course! I'm glad God planned for water, aren't you?"

"Yes."

With head erect and eyes open, the teacher makes a simple statement of gratitude, "Thank you, God, for water." Thus one child gains additional insight and, with the teacher's help, experiences a moment of gratitude.

Later, before an attractive beauty center which some of the children have helped to arrange, the group gathers on the rug. They discuss with pleasure the things they have enjoyed. The leader interprets these experiences: "Joyce and Mark were having such fun taking turns. When we take turns, we are being kind to one another. I noticed Mary and Susan taking care of Cindy. It is good to work together."

As a means of relaxation and of establishing a listening mood, the teacher suggests that everyone close his eyes for a moment and "listen to the quiet." The restful silence is momentarily shattered by a screaming siren. "The cops! That's the cops going after somebody!" Randy exclaims.

Mrs. Wilkins has learned to turn interruptions and children's interests into learning situations. "The policeman may be going to help someone," she says. "Can you think how the policeman helps us?"

"He blows the whistle to tell us when to cross the street." Mark volunteers.

"My mother says, if I ever get lost in town, to tell a policeman and he'll

help me get found," says Pam.

"That's a good thing to know," Mrs. Wilkins agrees. "Yes, the policeman helps in many ways; he is our friend. Do you remember the song, 'Thanks for Helpers'? Let's stand up and sing it together." Following the song, the children are ready to sit quietly on the rug again.

Having thus made constructive use of the interruption, the leader proceeds with the planned worship service. It includes a well-told story, a correlated song, "God's Care," a meaningful Bible verse, and a brief prayer relating to the implications of the story and the morning's activities.

At the conclusion of the service, she tells the children. "Now it is time to go home. When I touch a child on the head, he may get his wraps. One of the teachers will help. While we are buttoning our coats or waiting our turn, let us sing 'God's Care' again." Thus, with the mood of worship unbroken, the children go their way singing of God's care.

What makes the difference?

Consider how the following kindergarten purposes are implemented in the second session:

1. *Children should feel that the church is a friendly, happy place.* The relaxed, informal atmosphere, the attitude of the teachers, and the opportunities offered by the interest centers (for play, making friends, self-expression, discovery, etc.) work toward this end.

2. *Children should have opportuni-*

ties to grow in spiritual concepts. Guidance at the wonder table, conversations with individual children, storytelling, and worship provide such opportunities.

3. *Children should have opportunities to grow in Christian behavior.* Guidance at the interest centers encourages cooperation, sharing, taking turns, helpfulness. Also guided conversation at various interest centers interprets acceptable behavior.

4. *Children should come to think of Jesus, the man, as one who loved children and who was a friend to all.* Sometimes this concept is implied through a story. If it is the main purpose of the session, a more concrete method will be used. We do not try to cover the whole gamut of Christian and spiritual development in one session—indeed, that takes a lifetime.

5. *Children should have opportunities for worship.* These come to some at the wonder table, to one in the block center, and to the entire group in together-time through story, singing, prayers, and conversation.

6. *Dismissal should be consistent with the relaxed, friendly atmosphere that has characterized the session.* Note how individual dismissal gives each child personal attention. A creative teacher will find ways to vary this final moment at church school.

In summary, the wise kindergarten staff plans effective procedures for each kindergarten session. These will be kept flexible, for almost every session presents opportunities for "plus" values in teaching. These may come through conversations with the children, through discussion of the questions they ask, through behavior problems, through changes of mood and interest, through interruption and in many other ways.

Practice in anticipating and planning for the unexpected will increase a teacher's skill in meeting "surprise" situations. For even the best of plans can be thwarted by bad behavior, inattentiveness, and restlessness. A competent teacher will make allowances for short attention spans by providing a variety of activities for individual children. She will try to establish contacts with them in the homes and get to know their parents. In these and other ways she will enter into the lives of her pupils and minister to their needs.

The process of being Christian starts early and is never finished. Yet there is a point in a child's life at which the consciousness of what it means to follow Jesus breaks through and takes hold. Like Mrs. Wilkins, teachers have discovered that it can happen in kindergarten.

CHRISTIAN EDUCATION is broader than a textbook, a classroom, and a teacher. A church teaches through all aspects of its life and work, not only during the Sunday school hour. It must continually be alert to opportunities for new and varied learning experiences.

The First Congregational Church of Battle Creek is giving its junior high boys the experience of participating in a handbell ringing choir. Formerly, the church had no specially planned activities for its adolescent boys other than a recreation program. While many fifth- and sixth-grade boys were in the junior choir, there was nothing to take the place of this during the time that their voices were changing. Dr. Hieber, our minister of music, became interested in organizing a bell choir for these boys, to provide them with an opportunity for training and service.

We now have fifty boys ringing fifty-two bells in four different groups. The bell choir program is directed by the music department, but planned in cooperation with the church school program. Since only junior high department members can belong to the bell choir, it is the cherishing goal of many a boy to reach seventh grade. Our bell program has not only been a worthwhile and enjoyable activity for junior-high-age boys, but has been most effective in increasing the "holding power" of the church at a time when many boys rebel against ringing in the choir or even against church school attendance.

The boys receive excellent training in rhythm, coordination, music appreciation, and churchmanship. The bell choir also affords them many opportunities for service to the community as well as to the church. In our own church, each of the four groups plays during some Sunday-morning services, for special Advent and Lenten services, for the church school departments, and for many organizations within the church. In addition, they play for other churches and community groups.

Christian values are emerging

It has been gratifying to note that the bell choir program is developing many Christian values. The boys are learning self-discipline, a sense of responsibility, cooperation, and devotion to a worthwhile objective. They understand that membership in the choir means regular attendance and long hours of rehearsing. Each one feels responsible to the group; for unlike a singing choir, a bell choir cannot function if one member is absent.

Ringing a bell

by Mary ELLIOT

Mrs. Keith Elliot, Director of Religious Education,
First Congregational Church, Battle Creek, Michigan

Teamwork is necessary, too, for the ringing is done in pairs. Despite the allegiance each boy has to his own group, he also takes pride in the other choirs. The youngest bell choir was organized as part of the vacation church school program, and it has been good to see the concern and interest of members of the older choirs toward these newest ones, some of whom are their younger brothers.

Boys gain in poise and confidence from the continued experience of playing before the public. They not only learn to meet people, but are often asked to explain the technique of bell ringing, which they must do clearly and intelligently. They know that, along with their skill, personal

appearance and conduct are important in every performance. Uppermost in their minds is the fact that they are representatives of the church. All of this contributes to their total growth as Christians.

The church benefits, too

Having a bell choir has done important things for our church. For one thing, it has opened up an entirely new medium of worship, adding inspiration and beauty to our services. It has provided the incentive for having additional family nights at church; we now hold two such gatherings a year, with a carry-in supper and a
(Continued on page 48)

M. Lillie Studio, Battle Creek





Ray Shaw

Seasoned with

Variety

by Robert S. CLEMMONS

Director, Department of Christian Education
of Adults, General Board of Education, The
Methodist Church, Nashville, Tennessee

The lesson courses for adults mentioned in this article are given as illustrations, not as an inclusive list. Other denominations also are publishing interesting new units on many subjects. Information on these may be obtained by writing the denominational board of education. The Cooperative Publishing Association books mentioned may be ordered from the denominational bookstore.

EDITORS

VARIETY is an essential ingredient in planning study opportunities and choosing resources for adult study groups in the church.

Adults do the work of the world. They are tired people. Nothing is more tiring than doing the same thing in the same way week after week. Moreover, there is a close correlation between fatigue and forgetting. By placing adults in a group that has only one curriculum, that proceeds in the same way week after week, we add to their fatigue and undercut their incentive to continue learning.

The church school can be a real source of inner spiritual renewal for adults, but this calls for planning a variety of study experiences that will be refreshing, stimulating, and significant for them. It also calls for a variety

of procedures in studying any unit that is chosen.

More and more the editors and publishers of curriculum materials for adults recognize the need for a greater variety of resources. So they are producing them.

THE CHURCH OF THE BRETHREN publishes a wide selection of units that could be of real value to any group of alert adults. Here are a few:

Bible: "Great Is the Company"—men who translated the Bible and fought for the people's right to read it.

"Man's Growing Idea of God"—development of a mature concept of God through a study of biblical thought from Moses to Jesus.

Jesus: "The Fourth Witness"—the Gospel of John.

"The Meaning of Christ"—a study of the meaning of the love of God for us.

Belief: "Studies in Christian Belief"—exploration of mature formulations of Christian faith.

Stewardship: "Let's Think About Money"—the place of stewardship in the Christian life.

Evangelism: "You Can Witness"—a survey of the Christian's responsibilities to witness, the biblical approaches, and plans for leading persons to Christ.

Peace: "Peace Studies"—considers

Brethren teaching on peace and how it is put into practice.

Choosing from among these and many others, the Brethren may provide the kinds of alternatives to sameness that produce a wholeness, sustain interest, and enable adults to keep a sense of mental poise and balance in a topsy-turvy world.

Currently the PRESBYTERIAN CHURCH IN THE UNITED STATES, Richmond, Virginia, has developed three books that are attracting wide-spread attention. Most recently from the press is a paperback volume entitled "We Believe." It is a layman's guide to a study of the Apostles' Creed. Appearing and timely is the study by Guy Roberts, "How the Church Can Help Where Delinquency Begins." It surveys actual programs adopted by churches who cared enough to be a redemptive influence in their communities. It is meat for the mature, not milk for babes. A third option of real importance is "Adventures in Parenthood," which depicts the rewards and challenges faced by parents when they must say "No," try to make religion real at home, or respond to deep needs of their children.

When the intellectual and spiritual diet of the adults at study is seasoned with this kind of tasty fare, a real treat is in store for Southern Presbyterians.

METHODISTS, too, have a wide variety of undated units from which adult groups may choose a well-balanced menu for their minds and spirits. "Some Emerging Religious Groups" is a well-written survey of twelve different sects who are prominent today on our religious scene. "Great Hymns of Faith" is an excellent introduction to the religious experience out of which the great poems of praise to God have developed. It is a good educational unit to prepare a background of experience and understanding for worship. "Religion in the Public Schools" is of particular significance to parents who, holding the principle of separation of church and state, would like to have their children grow up in a culture that accents something more than the values of status-seeking secularism.

New in the series of Basic Christian Books, produced by the Methodist Board for adult study groups, are these:

God in My Life, by Lloyd Wickes

Major Religions of the World, by

Marcus Bach

The Message of the Bible, by Charles Laymon

Doing What Is Christian, by Harold Bosley (Fall, 1960)

Each book is accompanied by a study guide for the group leader.

The reception accorded these new books has shown clearly that adults want a variety of study materials with substantial information in them.

A whole new series of thirteen TALK BACK films are now available to local churches. This brings to twenty-six the films that were produced first for the television audience by the Television, Radio and Film Commission of The Methodist Church. Running about twelve minutes in length each, these films can now be used as the basis for discussion in church school classes and groups. The new series relates to man's search for the meaning of life, his need to communicate with others, and his supreme need to work out satisfactorily his relation to God. The films may be obtained on a rental basis for use in churches at the same time they are carried on television or whenever a church chooses to use them in a forum for discussion.

One is published cooperatively

If a church has been scrounging around for some interesting resources for older youth or the younger young adults, it may want to look through the "Faith for Life" series. It is produced cooperatively by the Protestant groups in the National Council of Churches through the Cooperative Publishing Association. Four new titles have been added to this series of paperbacks:

Your Face in This Mirror, by Dwight Stevenson, (Bethany Press) shows a person how to find the will of God for his life by searching the Scriptures.

The God We Trust, by Walter M. Horton, (Judson) builds a firm foundation for theistic faith.

If Two Are to Become One, by DeWitt L. Miller, (Brethren Press) guides young adults in assessing their own maturity as they prepare for marriage.

The Church's First Thousand Years, by Robert Roy Wright (Abingdon Press), describes the growth of the Christian Church.

In its program for older adults, the UNITED CHURCH OF CANADA is recommending the study of the book by Paul Maves, *The Best Is Yet to Be*. THE METHODIST CHURCH presents its message and program suggestions to the senior citizens through its excellent magazine *Mature Years*.

Departments offer several courses

Brief though this survey may be, there is no scarcity of resources for adult groups. Moreover, there is a wide variety of books and pamphlets, as well

as training opportunities, for leaders of adults. Why are the churches so wedded to one course for all adults from nineteen to ninety-nine? Lack of kindled imagination? Is it the inability to envision a real study program for adults and then work for it? What would happen if a church planned a program of study for adults that offered a variety of courses to

study and then invited them to participate on the basis of their own interests and need for spiritual development? Let's look at what has happened in some churches that have done it:

If you could drop in on some adults at JOHN KNOX PRESBYTERIAN CHURCH,

(Continued on page 45)

Mart Bailey Takes New Post

ON JULY 1 the Rev. J. Martin Bailey will leave his position as Business Manager of the *International Journal* to assume a similar responsibility for the *United Church Herald* in the St. Louis office of the United Church of Christ. The *United Church Herald*, the official organ of the United Church of Christ, was brought into being through the merger of the Evangelical and Reformed publication *The Messenger* (with which Mr. Bailey was associated during his seminary days) with *Advance* of the Congregational Christian Churches.

Martin Bailey began his work with the *Journal* in 1954 as a part-time editorial assistant. He was made Director of Circulation and Promotion in 1955, and in 1957 was elected as Business Manager. Mart brought a wide range of interests and skills and a genuine versatility to this work. He served from time to time as editorial and design consultant and took executive responsibility for the special issues on "Equipment for Religious Education" and "Christian Education in International Affairs." The *Journal's* Art Exhibit, an exhibition of reproductions of great paintings suitable for use in churches and church schools, was conceived and developed by him. He conceived the idea of cooperating with the Hymn Society of America in securing new Christian education hymns as a part of the thirty-fifth anniversary celebration of the *Journal*.

Mr. Bailey leaves with widely felt and expressed appreciation for his work on the *Journal* and for his broader service as a member of the staff of the Commission on General Christian Education and the National Council of Churches.

Mr. Bailey holds a B. A. degree in Journalism from the University of Iowa, a Bachelor of Theology degree from Eden Theological Seminary, and a Master of Science degree in Journalism from Northwestern University. He was ordained as a Congregational minister in 1954 and is a member of



J. Martin Bailey

the New York City Congregational Church Association.

In 1954 Mr. Bailey was married to the former Betty Jane Wenzel of Irvington, New Jersey, who also graduated from Eden Theological Seminary in 1954 with a master's degree in church social work. They have a daughter, Kristine, who was born in 1958.

At the State University of Iowa, Mart served as news editor of the *Daily Iowan*. While at Eden Seminary he worked as editorial assistant for *The Messenger*, an Evangelical and Reformed Church publication. During his student days he worked during two summers in the Caroline Missions, an E and R settlement house. In 1959 this combination of experience and talent expressed itself in authorship of *Windbreaks*, a mission study book for youth which was published by Friendship Press. He has also written a manual for Rural Youth Action.

All signs point to a distinguished career in religious journalism for Mart Bailey. What is more important, this career will always be an expression of a vital Christian ministry.

Alcwyn Lloyd Roberts



From filmstrip "Meet Bill Hayden." See "Additional Resources."

If you want a director . . .

A national Consultation recommends standards for local church directors of Christian education

by W. Randolph THORNTON

Executive Director, Department of Administration and Leadership,
Commission on General Christian Education,
National Council of Churches

THE DEMAND for directors and ministers of Christian education continues to grow. Seminaries and schools of religious education do not have enough students coming for professional training to meet this need. In one denomination there are thirteen openings for every trained director available. Because enough trained directors are not available, many churches are employing persons with limited training but with practical experience that seems to qualify them for some of the work of a director.

The variety of educational background and of skill possessed by persons employed as "directors" has created a very confused picture in the minds of many local church leaders as to what a director is and what can be expected of him or her. This confusion tends to create an unstable situation, making it still harder to attract qualified persons into the field. Some men who would like to devote their ministry to the field of Christian education become discouraged and accept a call to a pastorate.

To help meet this problem and draw qualified persons into Christian

education, a clarification of the role of the director is needed. This is needed by local churches (both those that have directors and those that would like to have them), by the directors themselves, by seminaries and other training schools, and by denominational executives. Clear-cut standards for the profession will help to attract young people of competence and encourage them to secure the training needed. Such standards will also tend to assure trained directors of a status and salary that will make it possible for them to remain in the profession as a lifelong career.

A Consultation was held

It is difficult for churches of one denomination to develop and maintain standards without cooperation from other denominations. In order to give some leadership in the matter, the Commission on General Christian Education of the National Council of Churches authorized the holding of a Consultation on work with directors of Christian education. The Consultation was held in St. Louis, Missouri,

February 10-12, 1960. It was attended by representative local church directors of Christian education and national denominational executives who work with directors. The following denominations were represented by a director and an executive: American Baptist Convention, Disciples of Christ, Methodist, United Presbyterian Church in the U.S.A., United Church of Christ, Presbyterian Church in the U. S., and the Protestant Episcopal Church. The Evangelical United Brethren Church was represented by a national executive. The Directors' Associated Section of the National Council of Churches was represented by its chairman and another officer.

The recommendations of the Consultation were presented to the Commission on General Christian Education of the National Council of Churches the following week. The Commission voted that the report be received and referred to the denominations for study and appropriate action. The purpose of this report is to alert *Journal* readers to the fact that the need for qualified directors is of deep concern to their denominational and council leaders, and to encourage local churches to cooperate closely with their denominational leaders in establishing and maintaining standards in the ministry of Christian education.

A job description was recommended

The Consultation recommended that each denomination and/or local church prepare a job description that could be used in employing a director, minister, or assistant in Christian education. Such a job description should be prepared according to the denomination's policies, the peculiar needs of the local church, and the special interests and abilities of the director. Nevertheless, every job description should include the responsibility of the director for cooperation with the Christian education board or committee and the pastors in guiding the development of a comprehensive educational program in line with the policies of the denomination. This involves sharing responsibility for discovering, enlisting, and training leaders; for supervising these leaders; for using curriculum materials effectively; for making the best use of the present building and equipment; and for working toward new facilities when needed.

The director's job includes calling especially in relation to the educational work of the church. The director should also help church groups recognize their responsibility for

eaching more people. He should help develop a program of promotion and publicity.

Not only must the director help to coordinate and unify the many educational activities of the church, but he must also help to interpret the educational objectives and program to the entire church constituency. He should encourage the participation of the church in both denominational and interdenominational educational activities, such as leadership schools, weekday church schools, vacation church schools, youth conferences, and camps. He should guide the church in evaluating its educational program.

Titles were defined

The Consultation recommended the use of two basic titles:

"1. Director or Minister of Christian Education.

a. The term *Director of Christian Education* should apply to any person with an A.B. or B.S. degree plus a master's degree in Christian education from an accredited educational institution (whose requirements include basic study in Bible, theology, church history, etc.), or a B.D. degree from an accredited seminary, provided his work for the B.D. included a major in Christian education, and who is employed by a local church for the primary purpose of guiding the educational work.

b. The term *Minister of Christian Education* should apply to any ordained person with an A.B. or B.S. degree, plus a B.D. degree from an accredited seminary, provided his work for the B.D. included a major in Christian education, and provided he is employed by a local church for the primary purpose of guiding the educational work.

"2. Assistant in Christian Education.

The term *Assistant in Christian Education* should apply to any person employed by a local church to guide educational work, if he has a bachelor's degree from an accredited college, or has been and is actively working toward such a bachelor's degree."

It is expected that some denominations will add other categories and titles to these basic ones, and if recognition has been established on some previous basis, such as years of service in directing educational work, these standards shall not have the effect of demoting anyone.

Comparative salaries were discussed

The Consultation reflected salary

standards which already prevail in several denominations. It recommended not a new and radical departure from present procedures, but a more consistent following of standards already tested in experience and found to be realistic and workable. The Consultation tried to be sufficiently definite to be useful, and flexible enough to allow for special circumstances. It is recognized that, in a multiple ministry, the staff person to whom the congregation looks for program results deserves to receive a larger salary than other members of the staff. It is also recognized that salaries in a multiple staff should be based on at least three considerations: academic qualifications, experience, and responsibilities carried.

Nevertheless, the Consultation sought to suggest a clear and tangible basis on which the salary for a director or minister of Christian education can be determined. If public school salaries in the community were to be used as a yardstick, there would be many uncertainties and complexities, and precise figures might be difficult to obtain. If the director's salary were to be figured as some percentage of the total church budget, many inequalities would arise. The Consultation recommended, rather, that the amount of the pastor's salary be used as the basis for determining the amount of the director's salary. The specific recommendation was:

"The salary of the director or minister of Christian education, whose academic preparation is comparable to the pastor's and who has an acceptable background of experience, should be equivalent to at least a minimum of sixty-five per cent of the pastor's salary. The beginning salary for the director or minister of Christian education just out of seminary, or who is in his first job as a director or minister of Christian education, may be slightly less than the above recommended minimum of sixty-five per cent, but by the end of the second full year of service, the salary should be in an amount equivalent to at least sixty-five per cent of the pastor's salary at that time. It is recommended that annual increases be considered.

"The recommended minimum salary for the Assistant in Christian Education should be fifty per cent of the pastor's salary. In the case of a new Assistant in Christian Education, or

a person who is just out of college, or is in his first job, his salary may be slightly less than the recommended fifty per cent, but by the end of the second full year of service, the salary should be equivalent to at least fifty per cent of the pastor's salary at that time. It is recommended that annual increases be considered thereafter."

The Consultation felt that directors are professional people like pastors and ought to have the same or comparable consideration. Ideally, full cost of housing and utilities for both pastor and director should be provided, but, as a minimum, the director's housing allowance ought to be in the same ratio to the pastor's housing allowance as the director's salary is to the pastor's salary. In the case of pension, car allowance, vacation, hospitalization, honoraria, moving expenses, and sabbatical leave, it was recommended that the policies for the director be the same as for the pastor. In the case of the director's attendance at conferences and conventions it was recommended that the director be allowed a minimum of one week annually, excluding travel time, for denominational and interdenominational conferences and/or convention experiences for personal edification, exclusive of vacation, and that his full expenses at such meetings be paid. The church should allow a specified amount of time each year for leadership on the part of the director in conferences, camps, etc., away from the local church, exclusive of vacation.

It is suggested that a local church consider these recommendations carefully as it seeks a director or minister of Christian education, or an assistant in Christian education, and that it work closely with its denominational leaders in the maintenance of standards for the profession. This will help, in the long run, to close the gap between the need for directors and the number of qualified directors available.

Additional resources

The Local Church Director of Christian Education. The functions, qualifications, and relationships of the director and his place in the church program. 16 pp. 30c. Available from Office of P and D, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

If You Want to be Wanted—Become a Director of Christian Education. 6 pp. 5c. Available from Office of P and D, National Council of Churches.

Meet Bill Hayden, Director of Christian Education. Color filmstrip, 33 $\frac{1}{3}$ rpm record, guide. Interprets the director's job. \$12.00. Order from and make checks payable to Frank Bear Film Productions, Inc., 3426 Bay Front Place, Baldwin, New York.

Reprints of this article are available from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N.Y., at 5¢ each. Quantity prices on request. Ask for BB 06-1016.

New light on the demonic

by J. Carter SWAIM

Director of the Department of the English Bible,
National Council of Churches, New York, N.Y.

IN Marjorie Kinnan Rawlings' novel, *The Yearling*, Penny Baxter defends the rattlesnake that dealt him a nearly fatal blow: "Why, I takened him by surprise and he wasn't no more'n lookin' out for hisself." Ma Baxter replied: 'You'd stick up for the devil hisself.' 'I reckon I would,' said Pa. 'The devil gits blamed for a heap o' things is nothin' but human cussedness.'" Will Rogers, asked what he thought was wrong with the world, exclaimed, "Oh, I reckon, just folks!" James 1:14 would seem to support this point of view: "each person is tempted when he is lured and enticed by his own desire."

But other questions remain. What's wrong with folks? Why is desire so often perverted? Is there something outside ourselves—a personal devil—that lures and tempts us? The Bible gives no easy answers. Its references to the demonic are symbolic representation rather than scientific dissection. We are left to draw our own conclusion regarding the reality which lies back of the scriptural imagery. From the philosophical point of view, the existence of a personal devil poses no greater difficulty than the existence of evil itself.

What the Old Testament says about devils

The Old Testament reflects widely held notions about demons. On the Day of Atonement, a goat chosen by lot and symbolically laden with the sins of the people was sent out from the community. Its going was held to rid the people of impurity. The goat was somehow identified with Azazel, an evil spirit thought to reside in the wilderness of Judea (Leviticus 16:7-10). The night hag of Isaiah 34:14 is sometimes transliterated Lilith. She was an apparition of the night, especially hostile to children.

Rabbinical tradition identified her as the first wife of Adam; she flew away and became a demon.

In the book of Tobit, the demon Asmodeus, in love with Sarah, slays her seven husbands, each on the wedding night. Incense made of the heart and liver of a fish at last drives this demon into "the farthest parts of Upper Egypt." The apocryphal Gospel of Nicodemus distinguishes between Satan and Beelzebub. Satan is "the prince and captain of death." Beelzebub is the prince and keeper of hell.

Martin Harris, one of the "Three Witnesses" to the Book of Mormon, affirming that he had often talked with the devil, reported that the devil resembled a donkey and was covered with short, smooth hair similar to that of a mouse. The Bible does not use donkeys or mice to represent the powers of evil, but it does employ other imagery from the natural world. In the early chapters of Genesis, the Hebrew epic of creation, the demonic forces are symbolized by a serpent. Wrong is always seeking to insinuate itself into human life, and the hiss of the serpent in the Garden can still be heard down through the ages.

What the New Testament says about demons

To his friends in Philippi Paul gives this warning: "Beware of the dogs" (see Philippians 3:2). The Hebrews did not have dogs as pets, and it is evidently the roving character of unleashed evil which Paul here has in mind. I Peter 5:8 posts an even more alarming sign: "Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour." In Revelation, a mythological being is used to represent evil. When the woman was about to bear her child, she was beset by "a great red dragon, with seven

heads and ten horns. . . . His tail swept down a third of the stars of heaven and cast them to the earth" (Revelation 12:3f). Here the all-pervasive nature of evil is portrayed.

In Revelation the dragon, the old serpent, and the devil are synonymous. When we think of demonic forces at work in the world today, we realize anew the inspired nature of the biblical materials. It is impossible to think of descriptive terms more effective than roaring lions, crafty serpents, mad dogs, and dragons that are so reluctant.

Occasionally the biblical writers personify the sinister forces with which they had to deal. Acts 17:13 relates that "when the Jews of Thessalonica learned that the word of God was proclaimed by Paul at Berea, also, they came there too, stirring up and inciting the crowds. Then the brethren immediately sent Paul off on his way to the sea." In what appears to be a reference to these circumstances, Paul in I Thessalonians 2:1 says: "we wanted to come to you—but Paul, again and again—but Satan hindered us." Luke, in Acts, describes Paul's exclusion from Thessalonica as the work of sinful men. Paul implies that an evil power lay back of this exclusion: Satan was acting through wicked men.

Paul is equally cryptic with respect to one of the most poignant circumstances in his life. A "thorn was given me in the flesh," he says (II Corinthians 12:7). A lesser man would have described the affliction in all its gory details. Paul simply uses a Greek word meaning "stake"—as if a sharp pointed foreign object were being driven into his body. Yet he says this tribulation was "given" to him—the Greek word is used to describe bestowals of God's grace. Yet in the very next breath he describes it as "a messenger (the Greek word is often transliterated 'angel') of Satan." From the point of view of spiritual discipline, bodily torture may be thought of as a means of grace. From the point of view of a missionary whose itinerary was hindered by illness, the affliction can be thought of as an instrument of Satan.

When he comes to deal with Jesus' crucifixion, Paul, in I Thessalonians 2:14f, lays the blame upon the nation of Israel. In his sermon at Pisidian Antioch, he is inclined to blame the rulers for "condemning him" (Acts 13:24). At I Corinthians 2:8, however, he implies that the rulers did not know what they were doing but were simply caught up by demonic impulses.

Several epithets applied to Satan describe the ways in which incarnate evil works. The term "Satan," mean-

ing adversary, describes one who is the enemy of God and the enemy of the people of God. In causing disease (Luke 13:16) Satan sometimes accomplishes what we now attribute to germs or psychoses. "Satan entered into Judas" (Luke 22:3) and incited Christ's betrayal. It is worth noting that in Matthew 16:23 and Mark 8:33 Peter, attempting to turn Jesus aside from the divine purpose, is addressed by this word: "Get behind me, Satan!"

Our English "devil" is derived from a Greek term meaning slanderer or calumniator. The function of the slanderer is to sow discord, doubt, and suspicion, causing even friends to mistrust each other. Another epithet is Tempter. The aim of the Tempter is to put men in positions where altering and compromise are inevitable. Another epithet is Accuser. The Accuser is represented as having access to God's presence; as the arch-

enemy of men he appears before God as their prosecutor. Still another epithet is The Evil One.

The devil in modern dress

The animal imagery and the word pictures help us to discern how hideous the demonic powers are and how seriously the Bible takes them. Some things once attributed to demons we now explain in other terms. Nothing that Satan personifies has disappeared, however, from human life. If the devil is dead, the question remains: "Who is doing the work the devil used to do?" Anyone who has become a member of the body of Christ will have become aware of how many forms anti-Christ may take.

A great leader of the Negro race, W. E. B. Du Bois, said: "I believe in the Devil and his angels, who wantonly work to narrow the opportunity of struggling human beings, especially

if they be black; who spit in the faces of the fallen, strike them that cannot strike again, believe the worst and work to prove it, hating the image which their Maker stamped on a brother's soul."

The experience of Walter Rauschenbusch led to a similar conclusion. "If any one has lost faith in the existence of the Devil," he said, "of the personal power of malicious evil, he can regain his faith by tackling Big Business hard enough to make it mad." Recent disclosure of how the enemies of cooperative Christianity have infiltrated government documents with their falsehoods is further evidence that demonic forces are still hard at work.

In face of such powers, two words of Scripture come home to us: "Resist the devil and he will flee from you" (James 4:7). "The reason the Son of God appeared was to destroy the works of the devil" (1 John 3:8).

At the age of 103—



"Morning is in my heart"

by Arthur J. BROWN

Dr. Philip C. Jones, a former member of the staff of the World Council of Christian Education, was asked by the editors of the *Journal* to interview Dr. Arthur J. Brown, who is over one hundred and three years old, and to secure from him an article for the *Journal*. Dr. Jones was also asked to write an introductory statement about Dr. Brown.

Introduction

It was a privilege to call on my friend Dr. Arthur J. Brown, to secure from him an article for the *Journal*. Dr. Brown celebrated his one hundred and third birthday last December. His memory is fertile, his observation keen. His comments are always cogent. Dr. Brown was a pastor in Wisconsin, Illinois, and Oregon, then was a secretary for thirty-four years of the Board of Foreign Missions of the Presbyterian Church in the United States of America, retiring in 1929.

Dr. Brown remembers the excitement of the early days of the War Between the States. He remembers his mother telling him that President Lincoln had asked for volunteers and that his father was going to join the Northern army. He recalls vividly the day, later, when he found his mother

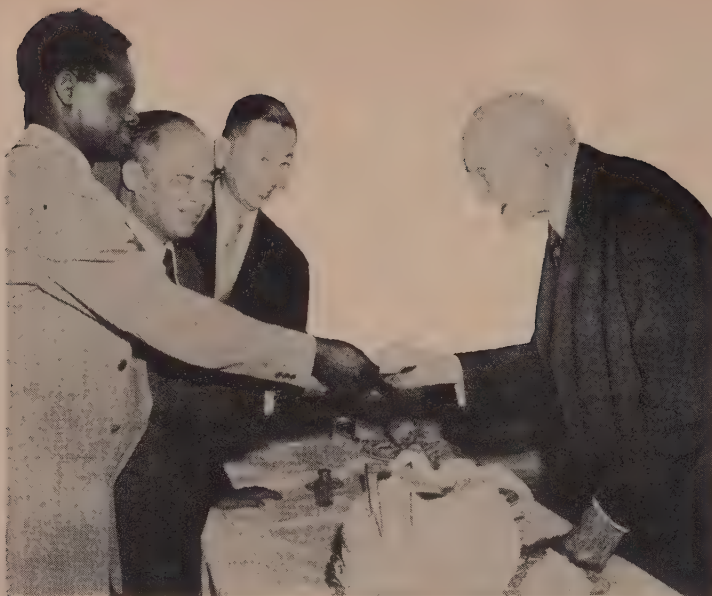
weeping, holding a yellow slip of paper which told of his father's death. His father's letters, reports Dr. Brown, "hurriedly written at the end of strenuous days, graphically describe the varied experiences of a soldier's life. During a lull in the Battle of Petersburg, July 23, 1864, he was sitting behind a breastwork writing to my mother when a shell inflicted a mortal wound."

In a life full of noteworthy events and accomplishments, there were many that were outstanding. Dr. Brown participated in the Universal Conference on Life and Work, held in Stockholm, Sweden, in 1925. He was associated with Andrew Carnegie in the organization of the Church Peace Union, of which he has been a director and member of the executive committee without interruption, and treasurer since 1936. He has traveled

widely in the interest of missions and peace. Since 1915 has been an Elector of the New York Hall of Fame.

Philip C. Jones

IT IS INTERESTING to be starting a second century, having the perspective one acquires in over a hundred years. There are a lot of differences between the opportunities for children and young people as I see them in the churches of today and those I had as a child. When I was a boy I was taken to services where I was compelled to listen—or at least to sit at as rigid attention as I could manage—to long doctrinal sermons, with vivid descriptions of hell. These were meaningless to me, for they did not seem to have anything to do with daily life. On Sunday evenings, after the service, the



At a luncheon given in his honor on his 103rd birthday, Dr. Brown hands out cake to friends from Ghana, the Philippines, and Korea.

Religious News Service

church door was locked and it stayed locked until the next Sunday, except for the midweek prayer meeting. Little was done to instruct the young. Sunday school lesson materials were meager. Classes were usually taught by well-meaning young women with limited training, if any.

Now I see everywhere large and well-equipped educational buildings attached to sanctuaries, professional, full-time leadership, trained teachers, lesson materials relevant to pupils' interests, and many through-the-week activities. In my childhood our mothers had almost the total task of relating Bible truths to our daily lives. The church has taken vast strides forward in dealing with the young.

We hear a lot about delinquency today—and it is a serious problem. But there was a delinquency problem a century ago. Evil has lived a long time. It isn't a century young, as I am. The Bible tells us about evil, and historians confirm the antiquity of the struggle between the good spirit of man and the "world, the flesh, and the devil." Vice and crime, intemperance and immorality, political corruption and war, are as old as man. Young people have always been tempted, often much to the discredit of their elders. No, the young of today are not worse than those of former generations. Only they have more ways of making fools of themselves and their delinquency is more widely publicized.

Teaching boys and girls, and older people for that matter, is one of the most important duties of the church

and the home. I think of Christian education as an evangelizing process. The gospel is spread through teaching as well as through preaching. In many distant lands countless churches have grown from little clusters of boys and girls who have been gathered and have heard the Christian witness through the words of missionaries, and have felt the touch of His spirit in the missionaries' concern for them. Sunday schools have for many decades now been the seed beds from which have grown churches of maturity and vast influence. I have seen this happen over and over again. We must always think of Christian teaching as evangelism and see to it that there is nothing short of that in practice.

I rejoice to note that there is now a vast throng of devoted men and women who are serving in our church schools. I see them learning how to teach better, and how to make the gospel real to young people on their own levels of experience. This is an enormous gain, for to bear witness to our faith is the task and joy of discipleship.

One of the great questions discussed during my years of service had to do with the relative importance of teaching a strictly personal gospel of salvation and commitment, and a gospel which looked to the redemption of society from corporate evil. But there is really no choice. When a person becomes truly aware of the power of Christ in his inner life, he is compelled to share in society's redemption. The gospel is not an individual matter alone, for life is never completely

solitary. In the very beginning of the Sunday school movement in England his personal commitment to Christ drove Robert Raikes to do something to alleviate the conditions of the ragged and hungry waifs of his community. It is always that way. Our faith is never completely real until it is expressed in witnessing to it and in service.

I rejoice that the *International Journal of Religious Education* has always kept missionary education at the heart of its emphasis on Christian education. I am glad to know that the *Journal* is publishing a special issue in May (will have published it before this article appears) on "Education for Mission." I am looking forward to seeing it.

There has been a substantial change in the attitudes of members of local churches toward the missionary enterprise—toward the mission of the church—since I started my work with the Board of Foreign Missions. There is an entirely new climate in our congregations today. "Outreach" is a word we are using now to describe the basic responsibility of all Christians to share our gospel throughout the world. "Our world mission" is another way to state it. No longer is the outward thrust of the church the concern of only a zealous few. It is today an integral part of each church's life. This has resulted in large measure from a long-continued educational process through which men and women, boys and girls, and young people have been informed about the need to preach and teach in every land what Christ means and what he requires of his modern disciples. This has been a concerted and often cooperative effort in local communities, and on a national scale also, involving all of our Protestant denominations.

One of the agencies which has had an enormous effect along these lines has been the Missionary Education Movement. It is now a part of our National Council of Churches. It has helped a great deal to make our people take seriously Christ's command "Go therefore and make disciples of all nations." That word is still the "order of the day."

Three years ago I wrote a book *Memoirs of a Centenarian*. I would like to conclude this article with words from that book: "As I survey the world at the age of one hundred I am distressed by its sins and sorrow its needs and tragedies, its wars and rumors of wars. The power of evil is great, but the power of righteousness is greater. In the glory of this faith though the clock of my life points to the evening hour, morning is in my heart."

JESUS CAME PREACHING" is the title of an intriguing book by George A. Buttrick. For a generation preachers have been inspired by this penetrating insight into Jesus' ministry and their own. In one form or another every minister has been commissioned at his ordination to "preach the Word."

Preaching has been considered the most characteristic ministry of a pastor, but this was not true of Jesus' ministry. Although Jesus, in his home-town synagogue, read from Isaiah that he was anointed "to preach" and "to proclaim," he entered at once into a teaching process through the give-and-take of conversation. He communicated the gospel of God in such clear contrast to their living that they who had praised him sought to destroy him.

The New Testament uses the word "preacher" only three times, and never with reference to Jesus. Yet the word "teacher" is employed more than half a hundred times, and in four out of five it refers to Jesus himself. If we look up "preaching" and "teaching," and their derivatives, in a Bible concordance, we are led to a new appreciation of the fact that Jesus came teaching.

The teaching role of ministers and of laymen is clearly the heritage of those who follow Jesus. Jesus' disciples naturally looked to him as their leader. The parish minister has a similar role among the laymen of his church. He is one of them, yet they look to him for leadership and support.

For a long time the church school was considered to be merely an adjunct of the church, not as vitally engaged in communicating the gospel. Some pastors delegated the important ministry of the church school to a lay superintendent and a few dedicated volunteer workers. Often the pastor's sole contribution was teaching the Bible to an adult class by the lecture method. To be sure, he sometimes helped enlist teachers for the church school, but he wished for a director of Christian education to whom he might assign this and other chores. The concept of the church school as a secondary function of the church is no longer held by ministers who have glimpsed the importance of the educative nature of their calling.

What does the minister contribute?

Faith in God means having faith in the process by which God reveals himself. Not only the truth and the life, but also the way are made mani-

*The teaching role
of one who has been called
to preach*

Jesus came Teaching

by Leon M. ADKINS

General Secretary, The General Board of Education,
The Methodist Church, Nashville, Tennessee

fest in Christ. It is significant that the Master said, in this order: "I am the way, the truth, and the life." Education as a way—a method, a technique—cannot stand by itself; it is the natural expression and communication of truth and life as embodied by the Teacher.

The church school is essentially *the church at school*. As such, it is not merely a Bible school, a Sunday school, nor even a church school, but the school of Christ. Its purpose is to encourage people to meet Christ—to help them know him, love him, commit themselves to him, and bear witness to him in every phase of human experience. Believing in Christian education, the dedicated pastor will understand that the "call to preach" is bigger than the largest pulpit and more demanding than an assembled congregation. Horace Bushnell, for example, is probably remembered more for his writings on Christian nurture than for his eloquence in the pulpit or his civic ministry.

The greatest contribution a pastor can make to his church may be to have faith in the process of Christian education. This does not mean that he must be superintendent of the church school, nor that he must teach any of its classes, but it does mean that the effectiveness of the church school will be determined by his attitude. While he will recognize possible limitations as a teacher or leader of children and young people, nevertheless he will express appreciation for those who are skilled in the art of teaching and will give them his wholehearted support. The knowledge that their pastor believes in them and in the goal to which they are devoted

will help his workers to grow in wisdom and in Christian stature.

Each pastor must decide for himself how he can best participate in the Christian education program of his church. He may teach an adult class occasionally. Counseling a group of young people may be "a natural" for him. Or he may be at his best with junior-age children. On the other hand, it is probably unwise for him to limit himself to one age group only. As parish minister, he will want to express genuine interest in all phases of Christian education, involving teachers as well as students. He will seek to develop meaningful personal relations with his teaching laymen, even though such involvements may be avocational rather than vocational. He will appropriately support the church school at all times—by reporting on its progress to the church, by offering counsel to the church committee on education, by sharing his own religious insights with church school teachers and leaders.

How can he grow?

How can a pastor who has been primarily trained to preach be helped to understand his responsibility as a Christian educator? Here are some suggestions:

He can read. A pastor should make it his business to keep up with the latest developments in Christian education by reading current books and periodicals. The *International Journal*, for example, though not intended to educate systematically, can stir the reader's imagination, widen his horizons, and deepen his insights. The pastor who reads each issue faithfully over a year's time, stopping occasionally to evaluate what he has read,



The pastor may express his faith in the Christian education process by taking part in meetings of the commission on education and all workers' conferences.

George A. Hammond

will be amazed to find how much he has learned. He should look for articles on Christian education in his own denominational periodicals. Anyone reading the Methodist publication, *The Church School*, for just two minutes a day over a period of six months—or preferably an hour a month at one sitting—can become an authority on what makes a good church school in any denomination.

He can attend a seminar. By "seminar" we mean a get-together of clergymen for the purpose of discussing the minister's role in Christian education. Such an experience need not be stuffy or pedantic; it can stretch the mind and stir the soul. On one occasion, nearly sixty ministers drove through snow and slush to spend the day together for a free give-and-take on this very subject. Two decades ago clergy would have thought such a meeting appropriate only for women Sunday school teachers. Today, pastors everywhere are facing the need to expand their teaching facilities. This may mean just adding another classroom or group of rooms, or it may mean erecting a whole new building. Seminars make it possible for ministers to get practical help in planning for such developments from resourceful leaders and fellow pastors who are having the same problems.

Increasingly pastors of churches with directors of Christian education meet in pastor-director seminars to share ideas and to define areas of

responsibility. Improved pastor-director relations have resulted from these meetings. Division or competition existing between church and church school is seen in a new perspective. Out of such conferences may emerge a new sense of the wholeness or the wholiness of the church teaching.

He can go back to school. Not a few colleges and universities offer summer courses in Christian education, lasting one week or a whole summer. Guided reading, lectures by seminary professors, and opportunities to observe demonstration teaching make up the fare for eager learners. Special schools for pastors, usually of five days' duration, are giving prominence to educational concerns. Inter-denominational schools, with their cross-pollination of denominational curricula and procedures, attract pastors and other religious workers for miles around. The pastor who attends one of these schools is twice blessed: not only in the values which he himself takes home, but through his laymen who will attend if he does.

What can he do?

What can a minister do within his own church to make its program of Christian nurture effective and to assure the teachers of his support? His own reading and participation in seminars and schools will suggest some answers to this question:

1. The pastor should make it a point to attend meetings of the local church commission on education and all workers' conferences. If he takes church school planning sessions seriously and encourages his workers to exercise imagination and initiative instead of telling them what to do, he will find that the seed sown will bear fruit.

2. The pastor who participates this way will almost inevitably be asked to give a series of talks to the teachers on "What we believe." The theological grounding a minister gives his workers in such a series is the main business of one called to preach. It will multiply the reach of his ministry.

3. That pastor is a friend of education who helps his church build a workers' library. The importance of such a library will be measured, not by the number of volumes it contains but by their nature and readability. In choosing a librarian the pastor will want a person who does not merely "keep the books" but works enthusiastically to circulate them.

4. A pastor with faith in the educative ministry of his church will encourage adequate budgeting for development of lay workers. He will be aware that competent instruction by a college professor or public school teacher can enhance the dignity, competence, and standing of teachers in the church school. He will know that such instruction merits an appropriate honorarium. An active interest in the budget and allocation of church funds is a part of his ministry.

5. Real learning takes place in an atmosphere of fellowship. Something happens when the minister and the lady of the manse invite the church school workers to their home for dinner and conversation about their work. Eating together is a valuable part of the experience. Small group meeting in a home to discuss problems and experiences, and to exchange ideas for improving the teaching program, can lift the quality of Christian education in any church.

6. The overwhelming majority of members received into church membership on confession of faith come through the church school. Through its ministries the church school helps hearts and minds to become a highway for the coming of the kingdom.

It was Martin Luther, in his *Table Talk*, who effectively stated the priority of the teaching role of the Christian minister. "A good preacher," he said, "should have these properties and virtues: *first* (italics mine) to teach systematically. . . ." Remember: Jesus came teaching!



A-Vs in Christian Education

Prepared by
the Department of A-V
and Broadcast Education of
the National Council of
Churches

For your copy of the revised and cumulative 1960-1961 Fifth Edition of the **AUDIO-VISUAL RESOURCE GUIDE**, order from your denominational publishing house or regional office, council of churches office, or local A-V dealer. Its price has been cut to only \$2.95 in order that the widest possible mass market for "the standard in its field" may benefit from the classified evaluations of more than 3,000 church-related A-V materials. Order today.

Current Evaluations

(from a nationwide network of inter-denominational committees)

Camp Time, Any Time

22-minute motion picture, color, guide. Produced by the Girl Scouts of America, 1959. Available from the producer. Rental: \$4.25.

Opening scenes of noisy city life contrast in transition with the serenity of out-door, Girl Scout camping. Three areas of GSA activity of this type are presented as further scenes detail troop, day, and two-week camping. Program features such as rock collecting, pottery making, and nature mobile building are visualized, as are the regular camp duties assigned to each girl.

There is little reason why this film could not be useful in any group concerned with good group camping procedures and philosophy. The material is authentic in every regard and holds interest throughout. The real warmth and related values of camping are so evident that those especially akin to Christian-oriented programs can be lifted out easily for follow-up. Of course, only girls' activities are shown but the basic approaches for any camping event are there for the taking. *Highly recommended for leaders and parents of church campers, it is recommended for junior high girls if not boys as well.* The film

has instructional and motivational potentials.

(IV-C-10; X-E, F)†

God, the Creator

60-frame filmstrip, color, scripts for adults and children, guides. Produced by the United Church of Christ (Christian Education Press), 1958. Available from UCC Bureaus of A-Vs, some other denominational film libraries, and other religious dealers. Sale: \$5.50.

A family with a telescope, volume of myths, and science book consider ideas of the world's creation. The members delve into a Japanese conception of the subject, several scientific approaches, and then the account in Genesis. Stylized artwork carries the visualization.

The nature of this approach as well as that of the artwork is bound to stimulate discussion. Not a few viewers may be left cold if not repulsed by these treatments, but others may find real utilization possibilities. Careful handling will be necessary, that is sure. So many ideas are mixed in the overall material that a teacher or leader will have to watch for meanderings from the subject as follow-up study gets under way. Some evaluators felt that disproportionate attention was given to the Japanese myth. With the wealth of meat in the so-called scientific and biblical descriptions, each or both deserved added attention. All in all, the filmstrip is acceptable as a discussion tool with older junior highs through adults.

(I-A-1)†

I'll Sing, Not Cry

28-minute motion picture, color, guide. Produced by the United Church of Canada (Board of Information and Stewardship), 1959. Available from United Church of Christ Bureaus of A-Vs. Rental: \$12.00.

Shot among the Umbundu people of Angola, West Africa, this film deals with one incident in which Christianity strengthens one of their number in a time of crisis. Through music, these people have been able to communicate the innermost thoughts and emotions of daily life. The ways in which such song and spirit permeate Ovimbundu men, women, and children is dramatized via experiences of one family.

Here is a film so well constructed that you almost feel you are among its "cast." The absence of explicit missionary activity and even missionary personnel is especially impressive for it underlines the many ways in which they have successfully shared their mission. The indigenous music adds to the overall feeling for the people and their conditions. *Highly recommended for the inspiration of senior highs through adults, it would be recommended for the same use with junior highs, and also recommended as an instructional tool with all of these ages.* Users will want to obtain a copy of the companion book "African

†Indicates subject area or areas used by the Audio-Visual Resource Guide to classify church-related A-V materials.

Manhunt" written by Monroe Scott, the film's scriptwriter.

(V-C-1)†

Marriage and Family Living Series

Three motion pictures, b & w, guides. Produced by the McGraw-Hill Book Co. (Text-film Dept.), 1958. Available from some university and other educational film libraries. Rental rates will vary.

How Much Affection? (20 minutes). When going steady, how far can young people go in petting and still stay within moral bounds? How can the all-powerful physical drives be controlled and the boy-girl relationship kept healthy and happy?

Is This Love? (14 minutes). An impulsive and emotional girl who wants to marry her fiancé as soon as possible is contrasted with another lass who has been engaged for some time yet wants to complete her education before marrying. Both are studied for insights into the criteria for lasting love.

When Should I Marry? (19 minutes). A young couple looking forward to marriage consult their minister about the problems they will face from marrying early. He lifts up the matters of education completion, finances, children, and mutual adjustments.

All three films use a dramatic storyline in presenting their points. Also, each ends with suggested discussion questions.

As far as each material is able to go in the time allotted, all three tackle live issues with realistic treatment and often extensive candor. Their accent is on exploration of the points at hand rather than on articulation of specific moral rules. Technical qualities range from fair to good. To be used only after careful preview and planning, they are recommended as discussion springboards with senior highs, young people, parents, and leaders.

(VII-B)†

One Love, Conflicting Faiths

27-minute motion picture, color or b & w, guide. Produced by the Methodist Church (TV, Radio, and Film Commission), 1959. Available from Methodist Publishing Houses, plus other denominational and religious film libraries. Rental: \$8.00 color, \$5.00 b & w.

A Roman Catholic boy and Protestant girl fall in love and marry without their parents' knowledge. When the elders are informed, the boy's family is stunned and adamant in demanding marriage by their priest. The girl's mother and father are equally surprised and hopeful of a church wedding. This area of conflict and misunderstanding between the two faiths is joined by the problems of home life, child-raising, and religious practices when the two abide under a single roof. No set of solutions is offered; rather, the situation is dramatized for documentary purposes.

The lack of "happy ending" may disappoint some yet the strength of the film lies in its attempts to air the real issues involved and open up many of

them for study and discussion. The Roman side of the story is presented quite objectively; the Protestant party is not typed as "right." Instead, the writer and director have refrained from highly emotional lines, and have included about as many strong points in each position as 27 minutes will allow. The open-endedness of the film is in keeping with the entire approach and attitude. Recommended for the instruction of senior highs through adults, including leaders, teachers, and parents, it is highly recommended for discussion stimulation among these same audiences.

(VII-B; C, IX-A/B-4)†

Poster Making:

Printing by Silk Screen

15-minute motion picture, color, guide. Produced by Bailey Films, 1954. Available from the producer plus university and other educational film libraries. Rental: \$6.00.

Several poster designs first are considered for effectiveness. One is chosen and executed in color as a prototype. A silk screen is prepared and the printing process begun. The film takes viewers through each of the various steps in the process, and demonstrates the many tools used. Two final sequences present several advanced techniques and a selection of finished samples.

Just how many local churches would be able to apply the principles in this rather complex film is open to question, but many leaders and workers would find it most stimulating and educational. Publicity or promotion classes in a leadership school as well as interested persons in campus organizations might be highly interested. The relative number of tools and skills required for good silk screen work necessarily limits the church audience for this material, yet for the specialized areas suggested, it is recommended as an introductory instructional and motivational aid with senior highs through adults. The technical qualities contribute to the overall presentation; the approach primarily is to those with some degree of competence in this general creative area. Illustrations of church applications will have to come from a use leader.

(X-D-5 & 8)†

Stop Driving Us Crazy

10-minute motion picture, color, guide. Produced by the Methodist Church (General Board of Temperance), 1959. Available from Methodist Publishing Houses. Rental: \$6.00.

Rusty is a visitor from outer space who looks like a car. He cannot communicate with "two-legs" but only with those things called "cars" which resemble him. On the one hand, or should we say "wheel," Rusty discovers that earth people talk a lot about loving one another and about respecting the rights of others and about being their brother's keeper. Yet when behind the wheel of a car, these words are left behind in their exhaust. He learns this from bitter experience after being driven so crazily

by a "two-legs." Finally escaping from his driver, Rusty heads back home after asking viewers what they intend doing about this situation.

Here is another imaginative breakthrough in the arena of church-produced A-Vs. Granted, some will have doubts over the cartoon medium and jazz musical backgrounds, but the combination of insight into a serious moral problem with production creativity is heartening. Highly recommended as a discussion stimulator with senior highs and young people, it is recommended as a motivation tool for the same ages. Also, it is recommended for discussion stimulation with young adults and adults. Several evaluators raised the often-heard question of how much identification is possible with cartoon characters; others were a bit wary of the over-verbalization in Rusty's sermon. All of these persons, however, agreed that such points easily could be overcome through good follow-up discussion, and several hoped it might be possible to show the film a second time after talking it over.

(VI-B-8; 10, IX-C)†

Teen-age Challenge

30-minute motion picture, b & w, guide. Produced by Family Films, 1959. Available from denominational and other Family film libraries. Rental: \$9.00.

Here is a dramatization of some of the tensions built up between a church-going high school couple and two of their classmates with no interest in the church. Due to the reception given the column he writes regularly for the school paper, Dave is asked to enter an essay contest for teen-agers. Taking "The Teen-ager's Challenge" as his theme, he bases the paper on his religious convictions and their relationship to his church nurture. When a faculty committee rejects it because of its religious nature, Dave is roundly razed by his classmates. The manuscript falls into the hands of his peers and the roar of ridicule mounts higher. Nevertheless, he feels he has accomplished something by throwing his "challenge" into the thinking of his class.

The image of a courageous Christian teen-ager is difficult to draw. He may be seen by others as two-dimensional or as unbelievable. The role of Dave comes off with fairly general success. As with the case of so many A-Vs, even if the material's words are artificial in places

the basic position or viewpoint of the total piece can elicit all kinds of vital follow-up possibilities. Though this film moves slowly at several points, and Dave is somewhat over-idealized, it stirs up a hornet's nest of implications for being a Christian where you are the other days of the week. As such, it is recommended as a discussion springboard with older junior highs and senior highs, acceptable for the same ages as a motivational tool.

(VI-A-4; 2, 3; II-C)†

Teen-ager's Choice

30-minute motion picture, b & w, guide. Produced by Family Films, 1959. Available from denominational and other Family film libraries. Rental: \$9.00.

17-year-old Sandy and her steady, Dave, are about to elope, primarily on a dare. One of her friends learns of the plan and tries to open her eyes to what she is inviting. Similarly, her father gets wind of the marriage idea and seeks to remind her that the act is not an escape but a God-given relationship. Sandy and Doug think it over and finally decide to postpone marriage in order to find their way wisely into a life together.

Here again, the producer has breathed some life into his characters and has highlighted the force of group pressures in teen-age circles. Certain dialogue portions may not be universally acceptable in terms of "slanguage" and fashions, but the wisdom in leaving the marriage decision up to the couple—at least in this stage of the situation—is most welcome. Some viewers may wonder why Sandy's mother is not prominent in the picture. This question can be answered only by the script writer. Most groups will find the film recommended for the discussion stimulation of senior highs and parents, acceptable for the motivation of these same audiences.

(VII-B; D, E)†

Teen-age Code

30-minute motion picture, b & w, guide. Produced by Family Films, 1959. Available from denominational and other Family film libraries. Rental: \$9.00.

This is the story of a youth who, in seeking popularity, neglects his studies and is strongly tempted to dishonesty by several boys whose club he wishes to join. Ultimately, his Christian friendships and feelings strengthen him against his drift and he accepts the consequences of what he has already done amiss.

The film rings rather true in terms of peer-group influence and the pressure of cheating, even if other story-line aspects resemble the "sweetness and light" pattern. Probably it would be best received in more evangelical circles though the gist of the piece is only too generally applicable. A word of commendation is deserved by the clever handling of the credits sequence. What is usually a minute or more of cold listings comes alive with some fresh artwork capturing some of the spirit of the target audience. "Code" is recommended as a discussion springboard with junior highs, senior highs, and parents.

(VI-B-5; A-3)†

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Worship Resources

for July, August

Primary

Department

by Marian Claassen FRANZ*

July Resources

THEME FOR JULY:
Our Great God

To the Leader

How does a child experience God? Through the familiar world all about him the child experiences God as *creative power*. A child soon learns to recognize God as the One who has made the universe in which we live, and is still caring for his creation. The orderly recurrence of day and night, the unchanging cycle of seasons, of planting and harvesting—all are a part of the child's experience. There is an orderliness which even a child can sense, and he can be led to recognize that he is seeing God at work.

A child thinks of God as *One who cares* for him. This care is often misunderstood by children; they come to expect God to intervene between them and the harsh difficulties of life. God's care should rather be interpreted as a person's growing strength and courage which enables him to meet, with God, whatever life brings.

A child can grasp the thought that *God works through people*, and that he cares for him through people. Every child is conscious of human love. However imperfect and inadequate that love may be, it is the manifestation of God at work.

God is manifested ultimately in *Jesus*. "God is like Jesus" in many respects but unbound by a physical form. Jesus' interpretation of God through his teachings, and especially through his own life, is our best source of knowledge of God.

*Supervisor of Weekday Church Schools, Southeast Side, Chicago, Illinois. Curriculum writer, General Conference Mennonite Church.

We need not give lengthy explanations of what God is like. Talking about God is not the same as experiencing him, and every child can experience *God within*. A child learns partially many things which he is too immature to understand completely. In a similar way a child experiences God long before his mind is capable of comprehending all of his attributes or all of the doctrines about him.

As a leader, have at your command songs that have a significance and a few choice prayers and poems that express the thoughts of children. Be sensitive to moments of worship which grow out of conversations, listening to a story, etc. Pictures, offering plates, a Bible should be at hand for use, when desired, in a worship setting that has simplicity and beauty.

Make use of meaningful periods of silence which give children the opportunity to commune individually with God. Do not underestimate their ability to do this.

Suggested Order of Worship

Learning Period: (Approximately 10 minutes). This time is set apart from the worship service. Use this period to practice choral readings, learn songs, explain reasons for the various parts of the worship service, arrange for participants who will pray, read Scripture, etc. During this period also, choose ushers for the offering, if you have one, and talk about their responsibility. Although this period is not a part of the worship service, it can give great meaning to it.

Quiet Music

Call to Worship: Choose from Psalms 92:1-4; 95:1-3; 96:1-4a; 117; 145:1-3; 147:1; 95:6.¹

Praise Hymn*

Scripture

Meditation, story, picture interpretation, drama, etc.

Prayer: Make a special attempt to make use of silence in which the individual child can communicate with God in his own way. Spoken prayers should be brief.

Hymn*

Benediction* (Spoken together) Choose from Numbers 6:24-26; Psalm 19:14; Psalm 67:1; II Corinthians 13:14; Philippians 4:7; Jude 1:24-25.

*Children Stand

To introduce this order of worship, print the headings in large letters, or have individual copies for each child. Explain the various parts during the learning period. If you have an offering it may be dedicated after the Scripture reading.

Plan during these months for as much child participation in the services as possible. Use the learning period to be sure that the children understand their duties so that there will be minimum interruption of the worship service.

RESOURCES:

The famous painting, "St. Francis and the Birds," by Giotto (See service 2) may

¹See your children's hymnbook for choral calls to worship, offering songs, and prayer responses.

be obtained from David Ashley, Inc., 174 Buena Vista Avenue, Yonkers, N.Y. (8"x10"), \$1.75. The American Library Color Slide Co., 222 West 23rd St., New York 11, N.Y. has the slide available (No. 4779), \$1.10.

Books: *Tell Me About God*, by Mary Alice Jones (Rand McNally) and *A Book About God*, by Florence Mary Fitch (Lothrop) are both excellent. They contain large pictures which could be used.

The Bible is an indispensable guide book to knowing God. Use it in every worship period.

1. God is Everywhere

SCRIPTURE: Psalms 136:7-9; 104:19-20a; 145:18.

SONGS: "The great round sun," "God is watching over me," "Thou art with us," (stanza 1 and refrain), "God is the loving Father," and "Our Father as we start the day."²

DISCUSSION:

Have you ever watched the sun go down at night? Where did the sun go? When the sun is gone it no longer gives us warmth. It no longer gives us light so that we can see to play. It goes down to shine on other children, so that they can play and enjoy the daytime. We share the sun with all the children of the world. When it is daytime here it is night somewhere else. When it is nighttime here it is daytime in some other place. When the sun comes back to us in the morning, other children are watching it set and are getting ready for bed.

(If your group is acquainted with persons who live on the opposite side of the globe, make special mention of them. In a prayer, thank God for his care of them during the day and during the night.)

POEM: "God . . . Everywhere"

It seems strange, now don't you think,
And doesn't it seem queer,
That in some other land it's night,
When it is daytime here?

. . . And God is here,
And God is there,
And God is everywhere!

When in the morning I get up,
It seems so strange to know,
That others see the moon and stars,
As to their beds they go.

. . . And God is here,
And God is there,
And God is everywhere!

And when at night I stop my play,
And put away my toys,
I pause to pray this prayer to God,
For other girls and boys.

. . . Dear God, be here,
Dear God, be there,
Dear God, be everywhere!

And then I go to sleep all night,
Without a single care.
I know God will not go away,
For he has heard my prayer.

. . . And God stays here,
And God stays there,
And God stays everywhere!

M.C.F.

Read the poem again. The second time, let the children respond with the re-

²Hymns for Primary Worship, Westminster and Judson Press.

frain: "And God is here. . . ."

2. All Creatures, Praise Him

SONGS: See "God in Nature" and "God the Creator" in the index of your children's hymnbook.

SCRIPTURE: Matthew 6:26-30.

HYMN INTERPRETATION: "All Creatures, Praise Him"

In a green Italian field one summer day, more than 700 years ago, a small man, dressed in shabby, worn, and patched clothes, walked alone. As he walked he raised his head to the sky and saw the birds flying above him. He called to the birds. They seemed to hear him and glided down from the trees. He spoke to them:

"My little sisters, the birds, much do you receive from God your Creator, and always and in every place you ought to praise Him.

He has given you freedom to go into every place.

Again, you receive from Him the element of air, which He has made for you.

God feeds you
And gives you the rivers and fountains to drink from;

He gives you the mountains and the valleys for your refuge,
and the tall trees wherein to build your nests.

And as you can neither spin nor sew,
God clothes you, and your children,
Your Creator loves you much,
since He has given you so many marvelous gifts.

So beware, little sisters of mine,
do not be unthankful
but always try to Praise God."

The birds seemed to nod as though they understood.

When the shabby little preacher had ended his sermon, the air filled with the glorious songs of the birds. They soared into the blue sky fluttering their brown, red and blue and golden wings. They chirped and sang as though they understood, as though they wanted to thank God for taking such very good care of them.

The little preacher loved the things that God had made. He called the birds his little sisters. He called the sun and the winds his brothers and the moon and the waters his sisters. As the shabby man trudged along, he was glad for the bright sun that made things warm and gave light for him to see. "God was very good to give us the sun," he said. "We should always praise God for our good sun." Then he wrote a long prayer of praise. Part of it went like this:

Praised be my Lord with all his creatures,
And especially for our brother, the Sun,
who brings us the day
and who brings us the light...

(See "Canticle to the Sun," in worship resources for young people, in this issue.)

The little preacher was called St. Francis, because he was such a good man. People loved the praise poem that he wrote and copied it over and over, so that we still have it. Hundreds of years after St. Francis died, a poet made a hymn in English from the thoughts in the poem, and we can sing it today.

LISTEN TO MUSIC: "All creatures of our God and King"

SONG: Sing the song.

CHORAL READING:

All: Praise the Lord!

Group 1: Praise the Lord from the heavens,

Praise him in the heights!

Group 2: Praise him, all his angels,

Praise him, all his host!

Group 3: Praise him, sun and moon,

Praise him, all you shining stars!

Group 4: Praise him, you highest heavens,
And you waters above the heavens!

All: Let them praise the name of the Lord!
Psalm 148:1-5a

Print these verses in large letters. Divide into four groups. With a little practice in the learning period, the group will be able to read this without interruption and explanations from the leader.

3. What Is God Like?

Choose appropriate pictures showing the wind, sun, rain, sea, stars, and Jesus.

SCRIPTURE to accompany statements:
Psalms 33:5; 136:1, 7-9; 104:14; 104:24-25a; 40:5; John 14:9b-11a.

MEDITATION:

As each child displays his picture, the leader may say;

1. What is God like? God is like the air we breathe. We cannot see the air, but we know it is there. We cannot live without air. We cannot live without God.

2. What is God like? God is like the sun. The sun is sometimes behind a cloud and sometimes it is shining on people on the other side of the world, but the sun never stops helping us. The sun is like God.

3. What is God like? God is like the rain. Can you see the rain make the grass and flowers grow? Can you see the rain help the seeds to sprout and the fruit to ripen? We cannot see the rain help, but we know that it does.

4. What is God like? God is like the sea. It goes on and on. It is full of mystery.

5. What is God like? God is like the stars. You cannot count the stars. Neither can you count the many ways God is good to you.

6. What is God like? God is like Jesus. God sent Jesus to tell people what He is like. Like Jesus, God is kind and loving and good.

PRAYER:

O God, I have to stretch my thoughts to think of you,

For you are great, as great as all the world,

And I cannot imagine all the world.

I can only understand the part I see,
And think, "like that, and more of that,
and more, and more."

Until it seems to go right on forever.
I stand on tiptoe and reach up and up,
Trying to see beyond the clouds and sky,
And think, "The world is taller still than that,

And God is greater even than the world!"
JEANETTE PERKINS BROWN³

4. The Good Shepherd

SCRIPTURE: Isaiah 40:11

³From *More Children's Worship in the Church School*, published by Harper & Brothers. Used by permission.

The conversation dramatized below is based on John 10:1-5; Luke 15:3-7; and Psalm 23. Parts of these passages may be read. It is best, with primaries, to liken God, not Jesus, to a shepherd. Primaries are literal-minded and may be confused and think that Jesus actually followed the employment of a sheep herder. Therefore do not use any of the pictures showing Jesus with a lamb on his shoulder.

DRAMATIZED CONVERSATION: "The Good Shepherd"

Narrator: Early in the morning, as the sun was just beginning to appear, the shepherd opened the gate of the sheepfold. He called to his sheep. One by one they left the fold through the narrow gateway and followed their shepherd. Walking beside the shepherd was a boy who wanted to learn to be a shepherd some day.

Boy: Why do the sheep follow you? When I call, they do not follow me.

Shepherd: They follow me because they know my voice. They do not follow you because you are still a stranger to them. After you have been with the sheep a long while they will learn to know your voice, and then they will follow you.

Narrator: Quietly the boy walked beside the shepherd as they led the sheep over the hills.

Boy: Where are we taking the sheep?

Shepherd: We are leading them to a place where there will be water for them to drink and green grass for them to eat.

Boy: Look! There is some water! See that stream gushing down the mountain-side?

Shepherd: We cannot let our sheep drink of that water. The stream is too swift. Some of our sheep might fall in and be carried away. We must find still waters that are safe for our sheep.

Narrator: The shepherd led his sheep over a narrow path near the edge of a steep cliff.

Boy: Aren't the sheep afraid?

Shepherd: They would be if I were not with them, but when they see me and my rod and my staff they know I will take care of them.

Boy: When I grow up I want to be a good shepherd like you.

Narrator: When the shepherd and the boy had found a grassy spot for the sheep, they sat down to rest.

Shepherd: Even while the sheep are eating quietly or resting, we must watch them carefully. There are dangers for the sheep. Thieves and robbers sometimes try to steal some of them. A hungry wolf may come looking for a sheep for his dinner.

Boy: What would you do if a wolf should come?

Shepherd: A person who is not a good shepherd will run away when he sees a wolf coming because he is afraid and cares nothing for the sheep. But a good shepherd stays with the sheep and chases the wolf away.

Narrator: It was evening now. Gently the shepherd called the sheep and they followed him until they were safe in the sheepfold.

Boy: 96 . . . 97 . . . 98 . . . 99. Ninety-nine sheep. Didn't we have a hundred sheep in our flock this morning?

Shepherd: One of our sheep is missing. I must go out and find it.

Boy: But it is dark and cold and raining. How will you find the sheep? Ninety-nine sheep are enough. Please stay here.

Shepherd: One sheep is lost. I must go

out and look until I find it.

Narrator: The shepherd left the boy and went out to look for the lost sheep. In the cold and dark and loneliness the boy thought about how much a good shepherd loves each one of his sheep. After a long while the shepherd returned. On his shoulders he carried a tiny, cruised lamb. The boy shouted with happiness. The smiling shepherd answered back.

Shepherd: Rejoice with me, for I have found my sheep which was lost!

5. Not Forgotten

SONGS about God's care

STORY: "Many Sparrows"

(Before you begin the story, make it clear that the setting is in Bible times. Perhaps you will need to explain what a slave is.)

Julia, the little slave girl, raised both fists high. They were tightly closed, holding something precious.

"Cheep-cheep," she called in the soft twittering voice she saved for her friends, the little wild birds. "Come, my little sparrow, I have something for you. I found it on the ground near the mill where the men are grinding the wheat."

Julia opened her fists. Grains of wheat pattered on the tiled floor surrounding the cistern in the courtyard of her master's home. With a chirping and a whirl of small wings, the birds fluttered from the branches of palm and olive trees. Julia's voice was a contented murmur as she talked to the sparrows.

Sometimes, since her mother died, the little slave girl thought these birds were the best friends she had in the whole world. Julia could not complain that anyone was unkind to her. It was that nobody really cared about her. Her master was good to all his servants, but Julia doubted if he would recognize her if they happened to meet on the streets of their city beside the sea. Her mistress always smiled when Julia came running to open the gate for her, but it was only the smile of a great lady being gracious to a slave. The other servants were polite to Julia, so long as she was at her place each day to open the big street gate when anyone knocked. But there was nobody to whom it mattered that she was Julia. There were many, many slave girls who could open gates. That was why she felt a kinship to the little birds. There were many of them, too. And they did not matter to anyone either.

Before the birds had finished the wheat, there was a sharp knock on the gate. Julia opened the gate. There was a traveler with a scroll in his hand. She took the traveler to her master. Then Julia found a place where nobody would notice her and listened while the two men read together from the scroll.

The scroll told about Jesus. There was a story about how he fed hundreds of hungry people. There was a story about a Samaritan who was a good neighbor to a man who was hurt and alone.

But can you guess which of Jesus' words made such a glad song in Julia's heart that she could repeat them without a mistake long after she went back to the courtyard to listen for more knocks on the big street gate? "Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows."

On her way back, Julia stopped in the kitchen to ask a crust of dry bread. In the courtyard she crumbled it and tossed it on the tiled floor, calling "Cheep-cheep" in the twittering voice she saved for the birds. As they ate, she had new stories to tell them.

"You thought I was the only one who cared for you," she murmured contentedly. "But I'm not. There's a loving God who cares for you, too. He may not keep you out of all trouble, but he loves you so much that he's sorry when anything happens to you. And . . ." Julia paused because what she was going to say was so important. She wanted to be sure the sparrows heard. "This same loving God cares what happens to me. He loves me just as much as though I were rich, and important and free. Every single person matters to God, even a little slave girl."

August Resources

THEME FOR AUGUST:

We Worship Together

Wherever in the world there are Christian people, they gather together for worship. Together they acknowledge the one God who is their father.

These people are different. Their homes,

FROM SEVEN-MINUTE STORIES FOR CHURCH AND HOME, by Alice Geer Kelsey; copyright 1958 by Abingdon Press. Used by permission.

churches, customs, dress, racial and cultural characteristics vary. But their Bible is the same; the desire to praise God in worship is the same. The desire to follow Jesus and to make the world a place where people seek to do the will of God is the same. Any Christian group that gathers for worship gathers in reality with people of many nations of our world.

"To worship rightly is to love each other." The teachings of Jesus make it clear that our relation to God is linked with our relation to our fellow men. The lawyer who prompted the story of the Good Samaritan had asked a question about his personal relation to God. Jesus answered by speaking of his relation to his fellow men, showing that a relation to God must have practical expression in association with others. There is no real love for God which does not issue in love for others. (Read I John 4:20-21, and Matthew 22:35-37.)

To supplant current feelings of suspicion, prejudice, or even hatred with attitudes of love and friendship is no easy task. But if, as a Christian guide, you can prevent the seeds of prejudice and hatred from putting down roots in young lives, you shall be doing a great deal to bring about the goal of Jesus' teachings.

If we look at Jesus' work on earth we see that he was concerned with creating a fellowship of people who loved God and each other. The whole point of Jesus' life was to reconcile man to God,

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and in so doing to reconcile man to man. Do we Christians realize the power to reconcile others to God when we first reconcile ourselves to them?

We must begin our great task by examining our own lives in the light of the teachings of Jesus, trying to discover our own blind spots and weaknesses. Then we can in a sincere manner help others to grow into the realization that every person, whatever his status in life, is precious to God, the Father of us all.

Diversity in people is a part of the plan of God. Our oneness in worship is a fulfillment of his plan for his Kingdom.

Resources

FRIENDSHIP PRESS BOOKS:²

Around the World with the Bible, Gertrude J. Rinden (\$1.25); and *My Story-book about the Bible*, by Mabel Niedermeyer (paper, 75¢). Stories about the Bible: its translation, distribution, and use by children in other lands.

We Gather Together, by Grace McGavran (Paper \$1.25). Stories based on true incidents about the ways people worship in other lands.

The Missionary Story Hour, compiled by Nina Millen. Stories from many countries of the world.

The Round Window, by Elizabeth Allstrom. Stories about the ways children work and worship in churches around the world.

Friends with All the World, Edith F. Welker. A book for the leader on how to teach world friendship. Has an excellent list of resources.

AROUND THE WORLD PICTURE SETS. \$1.25 per set. Each set has nine full-page pictures (10"x13") with a story to accompany the picture on the reverse side. Especially useful for this month would be "Children at Worship Around the World," or "Children of . . . (North America, Africa, India, Japan.)"¹

EXHIBITS of dolls, toys, paintings and drawings made by children overseas are available on loan from The American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa. Return postage and insurance are requested. Kodachrome slides and filmstrips are also available under the same arrangement.

FILM STRIP: "Sunday Around the World." Color. Shows family worship in various parts of the world. \$6.00.

PROJECT: A sharing project this month will help to fulfill your purpose in teaching the oneness of the world family. See the article, "Service Projects for Children" in the April 1960 *International Journal*.

HYMNS: There are many excellent children's hymns which will do much to bring out the thoughts of the oneness of all people, and to express praise to God for them. See the indexes of *Hymns for Primary Worship*,² *Sing, Children, Sing* and *The Whole World Singing*.³ Choose hymns with great care and thought.

²These may be obtained from Friendship Press, 475 Riverside Drive, N.Y. 27, N.Y., or from your denominational literature headquarters.

³Abingdon Press.

⁴Thomas, Friendship Press.

SCRIPTURE: Luke 10:25-37; Acts: 17:24-28; Luke 4:16-21; John 17:20-21.

Suggestions for Worship:

1. Invite a guest to speak to the children. Almost any community has a person available who represents another country or has lived in another land. If you plan to make use of such a person, be sure to ask him well in advance, give him an idea of the nature of your group, and let him know your purpose and goals for the worship services of the month.

2. Use again the poem, "God is Everywhere" (Above in the July resources.) Learn the hymn, "The great round sun we love to see."² Also appropriate is "Just before I sleep tonight."²

3. Dramatization. Arrange beforehand for the children to take part in telling how different people worship around the world. Each of them might hold a picture from the "Around the World" picture sets and tell the story of worship in that country.

4. Tell or dramatize a Bible story, such as the good Samaritan (Luke 10:25-37).

5. A special music service in praise to God for people of different races. Use small vocal groups (who have practiced previously), records, your tape recorder, music produced on an instrument from another country.

6. Art Interpretation. Use a picture such as "Jesus and the Children," showing children of different nationalities. Also excellent would be any painting of Bible scenes whose characters are of different nationalities. The book, *Each with His Own Brush*, Fleming (Friendship Press), is a collection of such pictures.

7. Choose poetry and prayers from *Children's Worship in the Church School*,

by Jeanette E. Perkins (Harper) pages 131-139.

8. STORY: "The Colors of Men"

Swift-Foot came running to his father, Chief Flying Eagle. "Father! Father!" cried the boy. "I saw some people whose faces are not like ours. They're all white! I think they are thieves coming to steal from us, or perhaps they are coming to attack our village!"

Old Chief Flying-Eagle smiled. He remembered that Swift-Foot had never seen white people before. "You are much like all other people. You saw some people who are different and now you are suspicious."

"But Father, they look so strange! I don't like them around here. I wish they'd go away. Why should there be people with skins of another color?"

"You would miss half the sweetness of life if there were no differences. Would the earth be half so lovely if everything were of one hue? Suppose all the leaves and all the flowers and all the sunsets were brown. How monotonous a place the earth would be! Do you dislike the poppy because it is not yellow like the sunflower? Do you hate the grass because it is green instead of clear like the streams?"

Swift-Foot sat staring at the trees and flowers. He was listening.

"My child, you are supposed to be learning the Christian way. If you are a Christian color does not matter. It is the heart that matters."

"In this land were once only red men," Swift-Foot said, still puzzled.

"Yes, and now there are others. There are men with white skins, and yellow skins, and brown skins; but we are all men. God made us all. All his ways are wise and good. He who planned the tall, dark pine trees, the flowing colors of the birds and flowers, planned also the different colored skins of men."

Junior Department

by Meta Ruth FERGUSON*

July Resources

THEME FOR JULY:
Psalms of Praise

To the Leader

Summer is an appropriate time in which to reflect upon some of the Psalms, for many of them show an awareness of the beauty of nature. The resources for July deal with "Psalms of Praise." Praise is the dominant note of the Psalms.

Most of the Scripture portions suggested for use in these services are included in *Bible Readings for Boys and Girls*. This book, printed in large type

*Director of Leadership Education and Weekday Church Schools, the Church Federation of Greater Chicago; writer of curriculum materials, the Five Years Meeting of Friends.

and well illustrated, should be in every church school library and is recommended as a gift for juniors. It contains selections from the Revised Standard Version Bible, chosen by members of the Committee on Children's Work of the National Council of Churches.

Advance preparation is needed for some of these services, especially if you use choral speech, which is a very effective way to bring out the beauty of the Psalms.

You will need to help your juniors understand the nature of Hebrew poetry. Call attention to the use of figures of speech and imagery—for example, "Let the floods clap their hands; let the hills sing for joy together." Hebrew poetry does not use rhyme, but it uses parallelism. The second line restates in a new way, completes, or contrasts with the first. Here is an example:

"O Lord God of hosts, hear my prayer; give ear, O God of Jacob."

RESOURCE BOOKS:

Discovering the Unshakable through Psalmists' Eyes, by Helen L. Toner, Bethany Press, \$1.50

The Hymnbook of the Ages, by Paul Christopher Warren¹

With Cymbals and Harp, by Bliss Forbush²

MUSIC:

Some hymns based on Psalms are:

"The Lord's my Shepherd, I'll not want"

"All people that on earth do dwell"

"Our God, our help in ages past"

"O worship the King, all glorious above"

"O come, let us worship and bow down"

"O praise ye the Lord"

"Let us with a glad some mind"

"Enter his gates with a song of rejoicing"

Other appropriate hymns are:

"For the beauty of the earth"

"Dear Lord and Father of mankind"

"The God of Abraham praise"

"Joyful, joyful, we adore thee"

"With happy voices ringing"

"We, thy people, praise thee" might be

used as a theme hymn for the month.

The call to worship might be sung during

all or part of the month. Select from the

list of hymns based on psalms. Your

group might prepare a litany, using a

psalm and the refrain of the hymn "Re-

joice, ye pure in heart."

All hymns suggested, unless otherwise

indicated, are in *Singing Worship* or

Hymns for Junior Worship.

SCRIPTURE:

The Psalms are rich in beautiful pas-

sages which can be an inspiration to your

boys and girls. The plan suggested here

is that each service center around a spe-

cific psalm or portion of a psalm.

Practically an entire service could be

taken from Psalms, selecting portions for

calls to worship, prayers, benedictions,

and psalm hymns. At least some of these

worship elements might be chosen for

each service. To help you find them,

here are a few suggestions:

Calls to Worship: (1) Psalms 7:17; 9:1

and 2, 20b. (2) 27:6d "I will sing and

make melody to the Lord," (3) 29:1b and

2, beginning "Ascribe to the Lord," (4)

34:1, 3. (5) 37:7a, "Be still before the

Lord, and wait patiently for him." This

should be followed by a short period of

silent meditation. Others: Psalms 100;

105:1-3; 106:1; 92:1 and 2a; 113:1-4;

118:24; and many more.

Benedictions: Psalms 19:14; 29:11; 67:1;

and others.

Other prayers: Psalms 143:10; 33:22;

43:3 and 4; and a suitable prayer refrain

found in several places, "Hear my prayer,

O Lord."

An Offertory Sentence: Psalm 96:8.

¹Available through Presbyterian Distri-

bution Service, 225 Varick Street, New

York 14, N. Y., @ 20¢.

²Available from Religious Education

Committee of the Friends General Con-

ference, 1515 Cherry St., Philadelphia 2,

Pa., \$1.

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WORSHIP SETTING:

Use artistically arranged bouquets of summer flowers, particularly on those days when special consideration is given to the blessings of nature. A Bible opened to Psalms will be especially significant.

PICTURES:

On certain Sundays you may want to display a picture from among the following:

"The Starry Night," by Vincent van Gogh.

Available from the Museum of Modern

Art, 11 West 53rd St., New York 19,

N.Y., 26" x 20" at \$6.50; 8" x 10" at 35c.

"Far Horizons," by Kreigh Collins and

"Sing Praises unto the Lord," by

Frederic Chapman. Available in inter-

mediate picture sets, The Graded Press,

Nashville, Tennessee.

The following pictures by W. L. Taylor:

"When I Consider Thy Heavens," "The

Heavens Declare the Glory of God,"

"I Will Lift Up Mine Eyes unto the

Hills," and "The Lord Is My Shepherd."

Reproductions of these are available in

sizes approximately 12" x 16" from

Edward Gross Company, 120 East 16th

St., New York 3, N.Y.

Also pictures of people at worship which

may be found in teaching picture sets.

1. Let the Nations Be Glad

This theme is suggested for the first

Sunday of July as appropriate especially

in the United States for Independence

Sunday and in Canada to help com-

memorate Dominion Day. A Christian

flag and a national flag might be dis-

played.

The *Call to Worship* today might be

Psalm 100:1 and 2 or the 117th Psalm.

You will probably want to sing "We, thy

people, praise thee" and perhaps "O

beautiful for spacious skies."

You might use this prayer poem:

"Great God of nations, now to thee

Our hymn of gratitude we raise;

That thou hast made this nation free,

We offer thee our song of praise.

"Thy name we bless, almighty God,

For all the kindness thou hast shown

To this fair land, by pilgrim trod,

This land we fondly call our own."

—ALFRED A. WOODHULL

The psalm for today is the 67th. This

might be presented as a *responsive read-*

ing, with the group reading the third and

fifth verses, which are identical, and the

leader reading the rest of the psalm.

A brief *talk* might be given by the

leader calling attention to God's concern

for our nation and all nations and point-

ing out the fact that if God's way were

known by all nations it would be possible

for all nations to be glad and sing for joy. It is not his plan that there be fear and hostility between nations as there is today. In another psalm is the statement "Blessed is the nation whose God is the Lord."

Instead of giving a talk yourself, the heart of the message of the psalm can be brought out by means of a reverent discussion. You may be surprised at the suggestions which are made by members of your group.


Psalm 29:11 or the first verse of the 67th Psalm may be used as the benediction.

NOTE: For the following Sunday selections may be made from the following. No recommendation is made as to the most appropriate Sunday to use any of these themes, although there is a certain sequence of ideas in the arrangement given. Some will have more appeal for your group than others.

2. The Heavens Are Telling

As the theme title indicates, the first part of the 19th Psalm is the focus for this service. The portion chosen on this theme in *Bible Readings for Boys and Girls* includes the first four verses, omitting the last of verse four. Your group, particularly if they are older juniors, might also appreciate verses 5 and 6, although their imagery would be much more difficult to interpret.

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IN AWE AND WONDER
by **Bessie P. Erb**

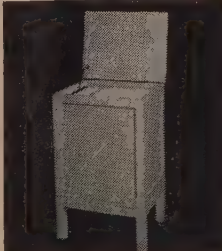
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The *Call to Worship* might be Psalm 105:1 and 2. Van Gogh's "The Starry Night" or one of the Taylor pictures might be used as a part of the worship setting. The opening hymn might be "Joyful, joyful, we adore thee." A number of hymns have been written based on this psalm. Joseph Addison's "The Spacious Firmament on High" was written over two hundred years ago. It can be found in many church hymnals and might be read as a poem. The one in *Singing Worship*, "The heavens declare thy glory," might be used in the same way. If possible, find a good recording of Haydn's "The Heavens Are Telling." One such record is Columbia LP ML5364, sung by the Mormon Tabernacle Choir.

This psalm is an excellent example of the use of figures of speech in Hebrew poetry. With careful interpretation it can be made very meaningful to junior boys and girls. They can readily understand that "the heavens" are now telling much more about the glory of God and his wonderful creation than they were telling to the psalmist who wrote these words.

Your group might like to write their own psalms. The writing could be done as a part of the worship experience. Here are samples of psalm-like poems written by juniors:

DAY AND NIGHT²

Day and night, day and night,
What a wonderful thing to have day and night.

All day long you play and sing,
But at night you sleep and dream.

SUN, MOON, AND STARS³

The sun is bright.
The stars are beautiful.
And the moon gives us light at night.

GOD MADE EVERYTHING⁴

God made day,
God made night,
God made everything in sight;
He made the trees,
He made the earth . . .
Praise the Lord, ye people.

If your class would like to prepare a choric reading of this beautiful passage, here is one suggestion as to how it could be done:

Light voices (trio): "The heavens are telling the glory of God;

Dark voices (group): "and the firmament proclaims his handiwork.

Light voices (group): "Day to day pours forth speech,

Dark (group): "and night to night declares knowledge.

Solo voice 1: "There is no speech,

Solo voice 2: "nor are there words;

Solo voice 3: "their voice is not heard;

Light (group): "yet their voice goes out through all the earth

Entire group: "and their words to the end of the world."

3. What Is Man?

The 8th Psalm contains our message for today. The latter part of the first verse and the second verse may be omitted. Taylor's picture "When I Consider Thy

Heavens" should be used today if possible.

A meditation by the adult leader would probably be the most effective plan for pointing up some of the highlights of this magnificent psalm. Here are some ideas to help in your preparation:

Note the repetition of the first and last verses. Call attention to some of the things over which man has dominion today that men did not have at the time the psalmist wrote, "Thou hast given him dominion over the works of thy hands." It would be interesting to contemplate what the writer would think of the radio, television, airplanes, space travel—just to name a few of the things which have been discovered by finding out more about the laws of nature. Think about how much more man sees today when he looks at the stars through a telescope, and of what he has learned about the universe. Note how much more meaningful is the phrase in the Revised Standard Version "thou hast made him little less than God," than the King James rendering "a little lower than the angels." Then try to comprehend something of what it means to be a little less than God! Think about the meaning of "thou dost care for him." In this connection you might use St. Augustine's prayer, "Thou hast made us for thyself, and our hearts are restless till they find their rest in thee."

4. The Law of the Lord

This theme as used here refers to the latter part of the 19th Psalm, specifically verses 7 to 14. However, attention might be called to related passages. Psalm 119 is especially of interest in this connection, since the entire long psalm—176 verses—is about God's law, which is referred to from every possible point of view. A few especially significant verses might be pointed up: 2, 10, 18, 24, 5, 60, 48, 97, 105, and 112. Psalm 1:2 is of interest, too.

An open Bible would be appropriate in the worship setting, but care should be taken that the boys and girls understand that God's law is not confined to the Bible.

A reverent discussion of the psalm would be effective today. A particular form of poetic parallelism is represented in verses 7 to 10, in which the second line completes the thought of the first line. The group might note the descriptive words telling about God's law. Help them to understand what "the fear of the Lord" means as it is used here. Help them to understand that the reward that comes of keeping the law of God is an inner thing, which helps them to become the kind of persons they want to be, although there are also immediate and more tangible values. Note how the 14th verse, which is a beautiful and well known prayer, points up how true obedience is an inward thing reaching into the very depths of our being. This verse might be used as the benediction, and will have new meaning as a result of the discussion.

NOTE: You might decide to use the two sections of this psalm in one service. This can be done by giving less attention to each part. There is a basic unity in the psalm, as it shows two ways that God speaks—through the laws of nature and through his moral law, which for the psalmist was found in the first five books of the Old Testament.

5. The Traveler's Psalm

Since July is vacation time for many

people, a service of worship built around the 121st Psalm which is called "The Traveler's Psalm" would be appropriate. Taylor's picture "I Will Lift up Mine Eyes" or Collins' "Far Horizons" might be used today.

This is a psalm which was probably sung by the Hebrew pilgrims on their way to Jerusalem to their religious festivals, perhaps in their camps at night during the journey. It has been used by travelers many times since. The story is told of how this psalm was used by a group of fishermen during the nineteenth century. Each time their fleet put out to sea their pastor stood on the shore with their families and led the men in the boats and the women and children on the shore as they all repeated this psalm.

Care must be taken in the way this Psalm is interpreted, as great harm would be done if the boys and girls were led to believe that God's care of his children prevents all accidents. Note the phrase "he will keep your life." The Hebrew word that is translated "life" had the meaning of "personal being" or "soul," and we may be sure in this sense that God cares for us beyond our earthly life.

Nevertheless, the thoughts expressed in this psalm can have real significance in terms of vacation travel today. Help your boys and girls to realize that the laws of safety apply to them, too. God can't set aside the natural laws which would cause an accident if two vehicles collide; but alertness and carefulness on the part of the drivers make a great deal of difference in what happens in travel today. Boys and girls can develop a sense of responsibility to be helpful and to avoid being a hindrance. For example, quarreling might distract the parent who is driving, or a question might divert the attention of the driver if asked when he was in a particularly tight situation.

This beautiful psalm would be effective as a choric reading. Use a light solo voice, a dark solo voice, and light and dark groups.

6. God Is Our Refuge

We will be thinking in this service about a portion of the 46th psalm, verses 1 to 3 and 10 and 11. The hymn "O worship the King all glorious above," which is based on Psalm 104, might be sung today with special attention being given to what is said about "thy bountiful care."

The 10th verse of this psalm might be used as the call to worship, followed by a brief period of silence.

This psalm was the basis for Luther's great hymn "A mighty fortress is our God," which can be found in most church hymnals. It could be sung today if it is known by your group. If it is not known well enough for use as a hymn, it might be read as a poem and compared with the psalm. The hymn, "Dear Lord and Father of mankind"—or at least the stanza beginning "Drop thy still dew of quietness"—would be appropriate for use today.

The 46th Psalm has been called "Hymn of Faith." Helen Toner refers to it as "Serenity in a Day of Anxiety." It seems evident that the psalm was written during a time of great danger, perhaps threat of invasion. It seems to picture the very worst things that could possibly happen—earthquakes, volcanoes, floods—and yet expresses confidence in God's care. Keep in mind the importance of

²Written by pupils in the North Shore Baptist Weekday Church School, Chicago. Used by permission.

³Written by a sixth grade weekday church school pupil in Mobile Classroom II, Wichita, Kansas. Used by permission.

atching to see that incorrect ideas are not gained by the juniors as you think together about how God helps people and how he is a refuge and strength. If presented carefully, this concept of God's concern for us can be very meaningful to juniors. Think together, too, about the meaning of "Be still, and know that I am God."

Bless the Lord, O My Soul

The 103d Psalm is really a hymn of joy which has been much loved for many centuries. The portion chosen for use in *Bible Readings for Boys and Girls* is verses 1-5a, 8, and 10-12. A reverent discussion focusing on God's mercy, love and forgiveness would be an effective way to help your boys and girls feel the inspiration of this lovely psalm, although you might prefer to make the presentation of these ideas by means of a meditation given by the leader. "There's a wideness in God's mercy" would be an appropriate hymn to use today.

This is another psalm which would make a beautiful choric reading. Or a rhythmic interpretation of this psalm would be very effective, but might take more preparation time than you would have available.

Our Dwelling Place

The portion of the 90th Psalm chosen for inclusion in *Bible Readings for Boys and Girls* is verses 1, 2, 4, 12 and 14. This psalm is the basis for the great church hymn "Our God, our help in ages past." If this hymn was not highlighted during the worship services in May, you might like to carry out the suggestions for that service. See the *International Journal*, April 1960, page 44, for suggestions.

August Resources

THEME FOR AUGUST:

Our Five Senses: Gifts from God

To the Leader:

Summer is a good time to cultivate awareness of the sights and sounds and fragrances around us and to experience appreciation for the gift of the five senses. General suggestions are given and some specific resources to enrich these periods of worship, but outlines are not offered for each individual service. You are challenged to develop creative experiences of worship for sharing with junior boys and girls.

MUSIC:

It would be appropriate to use listening music which would be conducive to worship, as well as for appreciation, especially on any Sunday you may be thinking specifically about "hearing." See the instrumental music in *Hymns for Junior Worship*, or play some good records.

You might choose hymns from among the following:

"With happy voices ringing"
"We, thy people, praise thee"
"All that's good, and great, and true"
"This is my Father's world"
"For the beauty of the earth"
"God who touchest earth with beauty"
"O winds that blow so wild and free"

"God speaks to us in bird and song"
"Praise to God for things we see"

SCRIPTURE:

Some of the Psalms portions which you may have used last month, as well as some you may have discovered but did not use, will be appropriate for this series of services.

You will find many other Scripture passages related to this theme. Here are a few suggestions:

Proverbs 20:12

Job 30:15a

Matthew 6:22; 6:26; and 13:16

WORSHIP SETTING:

Many different ways might be thought of to give an atmosphere conducive to worship as your group considers this theme. Well-arranged bouquets of summer flowers, beautiful sea shells and other nature objects, also artistic pieces of sculpture, etc., can be used on a beauty center. Your worship committee might be challenged to develop an arrangement from grasses and wild flowers which would point up the beauty in the commonplace.

Pictures can be chosen for their own beauty or because they call to mind sounds, fragrances, etc. You may find suitable pictures in your church school's collection of teaching pictures or perhaps have some you might take from your home. See the suggestions above, for July. Others are:

"Hilltop of Nazareth" by Elsie Anna Wood. Available in size 12"x18" at 35c from denominational publishing houses.

"Saying Grace" by J. B. Simeon Chardin. Available from Oestreicher's, 1208 Sixth Avenue, New York 36, New York, at \$2.50 in size 13 1/4"x19 3/4".

"The Angelus" by Jean Francois Millet. Available from Arttext Prints, Inc., Westport, Conn., in a large size print at \$4.00, small for 50c.

Could you find an outdoor setting for some of these services?

SUGGESTIONS FOR THEMES FOR THE SERVICES:

"Seeing Eyes," or "Listening Ears."

(NOTE: You might like to use each of these themes on two Sundays and omit some of the other possibilities.)

"Touch, Taste and Smell," or "Danger Signals." In this service think about how the five senses can warn us of danger; for example, lives have been saved and bad fires averted because some alert person smelled smoke. This service could lead to appreciation for God's plan and also stimulate a more alert attitude on the part of the boys and girls.

"If I Could Not See," as another way to emphasize sight, by thinking about the significance of blindness and perhaps considering things they can do for people who cannot see. An effective item for the worship setting would be a Bible portion in Braille.

Poems, Prayers and Incidents:

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round it and pluck blackberries."

GOD BE IN MY HEAD^o

God be in my head, and in my understanding,

God be in mine eyes, and in my looking;

^oElizabeth Barrett Browning, in "Aurora Leigh"

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God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.
Amen.

"Dear heavenly Father: There never could be enough thanks for all you've done for me and my family. You have given us ears to hear, a mouth to eat and talk with. But best of all you have given us eyes to see the beauty of the hills... Thank you for the wonderful creation—the grass, flowers, trees, the wonderful heaven. But the best is us. Thank you for everything. . . .

Now to Thee our voices raise
In a prayer of grateful praise. Amen."

A PRAYER BY JUNIORS IN VACATION CHURCH SCHOOL

We thank thee that we can feel the wind blowing,
The wetness of the mist, dry clothes,
The stillness of the night, the warmth of the sun,
The coolness of iced lemonade,
The hardness of stones when we walk on them,
The smoothness of the pansy's petal.
We thank thee for the perfume of the flowers,
The smell of new-cut hay,
Fresh plowing,
Washed air like after a rain,
Bread baking and pickles cooking in spices.

From Sarum Primer, 1558

**Reported by Gertrude Sheldon, International Journal, February, '56.*



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We thank thee that we can hear the
woodpecker on the roof,
The animals talking to their babies,
Wind in the trees,
Rain on the windows,
Mother's voice calling us to supper.

We thank thee that we can see colors,
Red apples, sunsets,
Blueberries and blue sky,

Yellow bananas and ripe grain,
Green grass and green plums,
The brown thrasher.

We thank thee most, dear Father, for
ourselves
That you have given us sight and hearing
and feeling
To enjoy all the wonderful things you
have made.

SOUNDS THAT MAKE US GLAD*

Leader: We thank thee for the sounds
we hear: The birds singing in the early
morning;

Group Response: *Thou hast put glad-
ness in my heart!*

Leader: The rooster crowing at dawn;
The voices of the owls hooting at night;
The katydid singing, "Katydid, katy-
did, katydid!" (Response)

Leader: The babbling brook, running
over pebbles;

The waterfall, swishing over the rocks;
The rain, falling like silver drumsticks;
(Response)

Leader: The faraway sound of a train
at night;

The faint sound of the deer's footsteps
going through the bushes;
The wind whistling in the treetops;
The sound of the children's voices
singing with the violin. (Response)

STORY INCIDENTS YOU MIGHT TELL:

1. A worker was greatly annoyed by
the many noises he heard through his
office window when he first started work-
ing in downtown Chicago.

Then he started thinking about the
causes for the various noises which dis-
turbed him. He listened to the fire
engine clang by—and he realized that the
noise was necessary to speed the fire
engine on its way to put out a fire. The
ambulance siren heralded an errand of
mercy. The news boys were only calling
attention to an important product they
were selling. The nearby elevated train
was taking people to the city and back
home again. He became aware that the

*Junior Class, Laboratory School, Car-
mel, New York, July, 1945, under the
guidance of Mary Esther McWhirter. Used
by permission of Mrs. McWhirter. A
musical setting to the refrain from Psalm
4:7, is in *The Whole World Singing*,
Friendship Press.

WANTED: Director of Christian Education
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F. Ranson, 501 Hampton Lane, Towson 4,
Maryland.

noises around him were part of the legiti-
mate busyness of a great city, and that
each one existed in connection with some
kind of service. As these various sounds
came to have this kind of meaning for
him they no longer irritated him.

2. A recent news story told about a
small boy who could not feel pain. This
is a condition which occurs very rarely.
At first one might think that this is a
blessing; but in reality, it is a very un-
safe thing. Since there is no pain, some-
thing hot is touched, there is no warn-
ing message from the brain to tell
this child to draw back. Consequently,
he may suffer severe burns without be-
ing aware of it. Other injuries, bruises
and even broken bones, result because
there is no warning sense of pain.

3. One Sunday morning a junior Sun-
day church school class visited the
campus of a nearby college. The
students watched and listened to discover things
for which they felt like praising God. A
record was kept of each of these things,
and the next Sunday morning they used
this list when writing the following
group prayer poem to express their
thankfulness:

Father in heaven, we praise Thee
For the many different kinds of trees
the oak, the elm, the pine.

The pine cone, sycamore burr,
And the life in each seed.

For the moss on the trees,
For the reflection of the trees in the pond.

For the wind through the leaves on the
trees.

For the clouds about the tower high,
Sailing along in the sky.

For the twittering and singing of the
birds

Busy making their homes in the trees.

For the butterflies and the bees
That flutter in and over the flowers of
many colors.

For the sun that shines by day
And the moon and stars that shine by
night.

For all of God's creation, we thank thee.

*Written in 1948 by a class in the Junior
Department, University Friends Church,
Wichita, Kansas. Used by permission.

**WANTED—Minister to Youth or Di-
rector of Youth Activities with
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Junior High Department

by Olive L. JOHNSON*

July Resources

THEME FOR JULY:
Pray Unto the Lord

To the Leader

The very heart of worship is prayer, but many do not know how to pray. To some, prayer is only hopeful "begging for things"; to others it is a ritual performed according to custom; but to some it is a rich experience, a growing ability to come into the presence of God and to know the expanding wonder of his love and concern. Prayer then becomes the gateway to lives that are significant and meaningful instead of futile treadmills of daily grind.

Opportunity for growth in ability to pray is a rewarding experience for junior high young people. A committee of junior highs with the help of the leader can develop principles which will enable the whole group to see that prayer is not just words, but a vital experience of worship.

An order of service is used merely as a vehicle for worship. Each service should be planned in the way most meaningful for the group. The following elements are usually included in a formal service of worship:

CALL TO WORSHIP
HYMN
TALK, STORY, OR OTHER
PRESENTATION OF THEME
HYMN
PRAYER
OFFERING
BENEDICTION

HYMNS FOR THE MONTH:

"Now thank we all our God"
"When morning gilds the skies"
"Savior, again to thy dear name we raise"
"O worship the King"
"Holy, holy, holy"
"Joyful, joyful, we adore thee"
"Worship the Lord in the beauty of holiness"
"Lord of all being, throned afar"
"In Christ there is no east or west"

CALLS TO WORSHIP:

"In the songs we sing,
In the words we speak,
In the thoughts we think,
We would praise God
And humbly ask his help
In the living of our lives."
(By a junior high committee)

Leader: To thee, O Lord, I lift up my soul.

O my God, in thee I trust.

Response: Make me to know thy ways,
O Lord; teach me thy paths.

Leader: Lead me in thy truth, and teach

me, for thou art the God of my salvation; for thee I wait all the day long.

(From Psalm 25)

Psalms 19:14

Isaiah 2:3b, c

1. Principles of Prayer

PICTURE:

The picture, "Old Woman Praying," by Nicholas Maes, might be used as a center for a round table discussion about prayer. This picture appeared on the cover of the *International Journal*, October, 1954. If a copy cannot be secured from an art store or library near you, the picture on the cover of the *Journal* might be carefully mounted for use with this service, and perhaps throughout the month.

PRAYER ROUND TABLE:

Leader: As I look at this picture I feel that the woman is really praying. Why do you think this picture makes me feel that way?

First junior high: I think it is because the woman in the picture knows how to pray.

Leader: What do you think one has to do when one prays?

Second: I think one has to put his mind on God; he has to think how little he is compared to God's greatness. I think that when I pray I must first remember how many wonderful things I have to be thankful for. I must also remember the times I don't do my best but believe that God will give me another chance to do better.

Third: Sometimes saying thoughtfully prayers written by others helps me to pray better, but I think I should try more and more praying in my own way with my own words.

Fourth: I think I should pray for more understanding and wisdom in doing things, and then use my time and skills in the best way I know, not expecting things to happen without any effort on my part. By praying I think I can learn how to do things better.

Fifth: I believe I'll never learn how to pray unless I pray often.

SILENT PRAYER:

(Adult leader explains that in a period of silence each one may pray in his own way. Music very softly played is often helpful, but it is advisable to use music without familiar words which may intrude on the thoughts of the worshippers. At the end of the period of silence the leader may offer a brief spoken prayer, followed by a played or sung Amen.)

2. Ways of Praying

STORY: "The White Birds of Prayer"

There was once a man who had a waking dream. He dreamed he was in a spacious church. He had wandered in to pray, and after his prayers were finished, he knelt on, his eyes open, gazing round at the beauty of the ancient building, and resting in the silence. Here and there in the great building were quiet, kneeling figures. Across the dim darkness of

the nave and aisles shafts of sunlight streamed into the church from upper windows. In the distance a side door was open, letting in scents of summer air, fragrant with the smell of hay and flowers, and the sight of trees waving in the breeze, and beyond, a line of blue hills, dim and distant as an enchanted land.

Presently the man withdrew his eyes from the pleasant outdoor world and looked again at the church. Suddenly, close to the spot where he was kneeling, there was a gentle whirl of wings, and he saw a little white bird fluttering about in the dim nave; it flew uncertainly hither and thither, and once or twice he thought that it would fall to the ground. But gradually it gathered strength, rose toward the roof, and finally, with a purposeful sweep of its wings, sped upwards, and out through one of the open windows into the sunshine.

The stranger looked down again at the kneeling men and women, scattered throughout the building; and now he saw, what he had not noticed before, that by the side of each worshiper there hovered, close to the stone floor, a little white bird. Just then he saw another bird rise from the floor and try to reach the roof. But it, too, was in difficulties; it flew round and round in circles, occasionally beating its wings in a futile way against the great lower windows, rich with stained glass. Finally it sank down exhausted, and lay still. A little later another bird rose from the ground, with a swift and easy flight; for a moment it seemed that it would reach the open window and the open air beyond; but suddenly, it whirled around, fell helplessly over and over, and came to the ground with a thud, as if it had been shot. The man rose from his knees and went over to see what had happened; the little bird was dead.

He went back to his place and sat down on one of the chairs; then he noticed an ugly little bird, its white feathers dirty and bedraggled, rise from the ground. At first this bird laboured heavily, but it soon gathered speed, for it was strong, and it soared up and out into the sunlit world beyond the walls of the great church. More and more the man wondered what all this might mean. He looked again at the persons at prayer near him, and he noticed one, kneeling very reverently, by whose side lay a very beautiful bird, snowy white and perfectly formed. But when he looked at it more closely he saw that its eyes were glazed, its wings stiff; it was a lifeless shell.

"What a pity!" he murmured under his breath. At that moment, a gentle whirl of wings a few feet away attracted his attention: another bird was rising from the ground, steadily and quietly, at first with some appearance of effort, but more and more easily and lightly as it gathered strength; this bird flew straight up, past the carved angels which seemed to be crying "Hallelujah!" to one another across the dim spaces of the church, and out through the open window into the blue sky, where it was soon lost to sight.

Pondering on what he had seen, the man looked round again, and this time he saw standing close to him, an Angel, tall and strong, with a face of great kindness, wisdom and compassion. It all seemed perfectly natural (as things do in dreams), and the man whispered to him: "Can you explain to me about these white birds?"

"Yes," said the Angel, in a low voice, as he seated himself beside him, "for I am the Guardian of this place of prayer."

*Teacher of youth in the Wilmette Congregational Church, Wilmette, Illinois. Educational Therapist, National College of Education, Evanston, Illinois.

These white birds are the outward sign of the prayers of the people who come here to pray. The first bird, which found it difficult to rise, but then succeeded, is the prayer of a woman who has come here straight from a busy life; she has very little time to herself; in fact she usually comes here in the midst of her shopping. She has a great many duties and claims, and her mind was full of distractions when she first knelt down and tried to pray. But she persevered, for her heart is right with God, and He helped her; her prayer was real and her will good, so her prayer reached God."

"And what about the bird that flew round in circles?" asked the man.

The Angel smiled slightly, with a tinge of faint amusement. "That," he said slowly, "is the prayer of a man who thinks of no one but himself; even in his prayers he only asks for 'things'—success in his business and things like that; he tries to use God for his own ends . . . people think he is a very religious man . . . but his prayer does not reach God at all."

"But why did that other bird fall to the ground as if it had been shot?"

The Angel looked sad as he replied: "That man began his prayer well enough; but suddenly he remembered a grudge against someone he knew; he forgot his prayer and brooded in bitter resentment, and his bitterness killed his prayer . . . And the ugly little bird," he went on after a moment's silence, "is the prayer of a man who hasn't much idea of reverence; his prayer is bold, almost presumptuous, some people might call it; but God knows his heart, and He sees his faith is real; he does really believe in God, so his prayer reaches Him."

"And the beautiful lifeless bird that never stirred from the ground at all?" said the man.

"That," said the Angel, "is a beautifully composed prayer; the language is perfect, the thought is doctrinally correct; the man offered it with the greatest solemnity and outward reverence. . . . But he never meant a word of it; even as he said the words his thoughts were on his own affairs; so his prayer could not reach God."

"And what about the last bird that flew upwards so easily?"

The Angel smiled. "I think you know," he said gently. "That is the prayer of a woman whose whole heart and will is set upon God . . . Her prayer went straight to God."

OLIVE WYON¹

3. Jesus Taught Us to Pray

DISCUSSION: "The Lord's Prayer"

Luke 11:1, read by junior high. (In response to this request, Jesus gave to his disciples and to all people the model or pattern for prayer which we call the Lord's Prayer.)

Explanation of the Lord's Prayer by adult leader: Note that the six petitions are equally divided between the things of man and the things of God: God's glory, God's kingdom, and God's will. The things of man: man's daily bread, forgiveness, and deliverance from temptation.

Of all these petitions one is for our physical needs. The other five deal with

things of God and the spiritual needs of man.²

RHYTHMIC CHOIR INTERPRETATION:

A group of junior high girls can interpret the petitions of the Lord's Prayer through harmony of movement. Malotte's "The Lord's Prayer" sung as a solo may be used with the rhythmic interpretation.

Careful preparation will be required by the choir if their movements are to significantly interpret the prayer. (The motions suggested are for the whole choir together.)

"Our Father who art in heaven, hallowed be thy name": Hands clasped in prayerful attitude; faces uplifted.

"Thy kingdom come, thy will be done": Arms uplifted in attitude of supplication.

"On earth as it is in heaven": Arms slowly extended out and down to encompass the earth.

"Give us this day our daily bread": Hands slowly brought forward, palms up, in attitude of petition.

"Forgive us our debts as we forgive our debtors": Kneeling with bowed heads.

"Lead us not into temptation, but deliver us from evil": Rising. Forceful gesture, with hands pushing temptation away.

"For thine is the kingdom, and the power, and the glory, forever, Amen": Hands brought together in position of prayer and held until close of solo. Music softly played as choir leaves."

4. Praying Together

LEADER:

Daniel Fleming has gathered together prayers voiced by people in many lands. These prayers will always be a sincere approach to God because they were originally prayed in that way, and when they are prayed by groups such as our own they help form a bond of Christian understanding and oneness.

PRAYERS AROUND THE WORLD, from *The World at One in Prayer*¹

(Prayed by five junior high members from their places scattered throughout the group. Only the adult leader and one junior high need be before the group.)

Junior high leader: Praying with the Christian people of Mexico we say—

First:

"I am only a spark
Make me a fire.
I am only a string
Make me a lyre.
I am only a drop
Make me a fountain.
I am only an ant hill
Make me a mountain.
I am only a feather
Make me a wing.
I am only a rag
Make me a King!"

Junior high leader: We pray with a Japanese student:

Second: "Temper my character, O Father. I want to be a real Christian. Teach me this day to be as nobly meek and humble as the weeping willow, and

¹Suggested by *The Practice and Power of Prayer*, by John Bonnell.

²For suggestions regarding the techniques of the rhythmic choir, see the articles by Margaret Fisk in the *International Journal*, February 1952 and February 1953.

³From *The World at One in Prayer*, by Daniel J. Fleming, published by Harper & Brothers, 1942. Used by permission.

as heroically straight and strong as the snow-enduring bamboo."

Junior high leader: Praying with a Christian of Portuguese East Africa we say—

Third: "Lord, I have found that the lamp of my life does not burn with water from my well. Fill, therefore, my heart with the oil of thy Grace, so that I may be a bright and shining flame for my people."

Junior high leader: With the Christians in the Philippines we pray—

Fourth: "Lord, make us realize that our Christianity is like a rice field, that when it is newly planted, the paddies are prominent; but as the plants take root and grow taller, these dividing paddies gradually vanish, and soon there appears only one vast continuous field."

"So give us roots of love and make us grow in Christian fellowship and service, that thy will be done in our lives through our Savior, thy Son, Jesus Christ, Amen."

Junior high leader: We pray the prayer of the Sudan—

Fifth: "O our Father, our hearts are happy because we are thy children. We know that our mistakes have made thee heart sad. Throw these bad things out of our hearts and fill them with good things. The father of evil is continually deceiving us and luring us into the evil path. Take hold of our hands, Father, and lead us in thy path. Make us to love our people well, that they may know thy love. Do not let them be afraid of the evil things that would do them harm but make them to trust thy love."

5. Teach Me to Pray

WE LEARN from the Bible: (Read Matthew 5:43-44; 6:5-7; Mark 11:25; Luke 11:1-4; Romans 8:26; I Thessalonians 5:17-18)

WE LEARN from Christian friends:

Junior high leader: As she watched her father pray in church, Anne Nyvall Matson learned what it meant to speak with God.

POEM: (Read by someone who can do well—perhaps the adult leader.)

I've often watched my father pray.
It does me good to see the way
He lifts his head to God;
And on his face the very light
Of heaven seems to fall—so bright
It seals his eyes: but gives him grace
To speak to God as to His Face.

He talks as if he knows him well—
A Friend, to whom he longs to tell
His thoughts; then waits His word.
His mind is full of many things—
And to the Heart of God he brings
His pain, his sorrow and his tears:
His hopes, his joys, his plans, his fears.

I do not think I've heard him ask
Material gain; but for the task
He has to do he prays
For wisdom and humility
To do God's will implicitly.
He asks that God his sins condone
And thanks for every mercy shown.

And then before he ends his prayer
He stops as if to listen there.
He bends and gently turns his head
As if to hear what God has said.
Once more he lifts his head and then
He says "amen," and yet again
He softly says "amen" "amen."

ANNE NYVALL MATSON

¹From *The School of Prayer*, by Olive Wyon. Used by permission of Alec R. Allenson, Naperville, Illinois (agent).

August Resources

THEME FOR AUGUST:

From Whence Cometh my Strength?

To the Leader

A call to worship has been suggested for all services. Coming from bustling activity, a call to worship aids worshippers to push aside distracting ideas and to enter fully into the service. A call to worship may be a spoken summons; it may be music played on the piano, or, as in ancient times, the trumpet; it may be an appropriate verse of a hymn sung by a soloist, by a choir of young people, or by the entire group. A spoken call to worship may be written by the planning group, or a part of a Psalm may be used.

The specific suggestions for August attempt to offer resources for facing the problems all people encounter in trying to live Christian lives.

The Gospels Point the Way

Using two readers and a commentator, carefully chosen portions of the Gospels offer direction and encouragement for Christian living. Great care is necessary in helping junior highs be prepared to read the Bible. In the planning, discuss each selection as to meaning and significance, and aid the readers in being fluent and expressive in their reading.

SCRIPTURE INTERPRETATION: (Suggested selections from Matthew)

First Reader: Matthew 5:3-12

Commentator: Blessed means happy, and Jesus is saying that happy are those people who can sympathize with others, who can show mercy, who can try to bring peace into the world, and who are willing to stand for their faith in the face of scoffing.

Second: Matthew 5:13-16

Commentator: Christians are charged with the work of making Christian faith shine in the world like a light, or flavor the food of the world as salt flavors food.

First: Matthew 5:43-48

Commentator: Love your enemies! It is much easier to hate those who hurt you, but Jesus says that is not the way.

Second: Matthew 18:21, 22

Commentator: Whence cometh the strength or courage for the doing of these things?

First: Matthew 28:19-20 "...and lo, I am with you always, even unto the end of the world." Amen.

2. Who is This Jesus?

Presented as a choric reading, the meaning of Jesus in the world may be emphasized. A choric reading is very much like a presentation by a singing choir, and the same kinds of skills are necessary, skills of being able to read together, skills of entering at the proper time, and skill in rhythm and clearness in speaking. Therefore, preparation ahead of time is necessary.

Suggested arrangement: Light solo voices 1, 2, and 3 girls; dark solo voices

1, 2, and 3 boys. Group 1—girls, light voices; Group 2—boys, dark voices.

CHORIC READING: "Who Is This Jesus?"

Group 1: As junior highs we are venturing forth in Christian living.

Group 2: From whence shall come our strength?

Solo Light 1: Will it not come from the knowledge of God's will as presented to us through Jesus Christ our Lord?

Group 2: And who is this Jesus Christ our Lord?

Solo Light 1: This is he who has shown to generations God's way.

Solo Dark 1: And Mary brought forth a son, in Bethlehem, in Judea, and he was called Jesus.

Group 1: At twelve he spoke with the wise men in the Temple, and all who heard him were astonished.

Solo Dark 2: Jesus as a young man began to preach and minister in accordance with the will of God.

All: But his ministry lasted only about two years.

Solo Light 2: The people heard him gladly. He gathered them about him and spoke of the Kingdom of God and a new way of life.

All: But enemies arose who hated and persecuted him.

Solo Dark 3: He taught, "Love thy enemy, do good to them that hate you."

All: But the leaders of the Temple and the state united against him.

Solo Light 3: He drove the money changers from the Temple.

Solo Dark 2: But his enemies were too strong for him.

All: They condemned him to death.

Solo Light 1: He said, "If I be lifted up I will draw all men unto me."

Solo Dark 2: They crucified him.

Solo Dark 3: His followers forsook him.

Groups 1 and 2: But they came back.

Solo Light 1: Jesus said to his followers, "Go and teach all nations."

Group 2: But men persecuted them, cast them in prison.



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Every project here is full of "can't miss" interest: "What Does It Mean To Be Free?" "Does God Care About Outer Space?" "Hymns by Youth"; "Social Drinking: Social Problem?" "What Makes Good TV?" "Politics—Not Perfect But Possible"; "A Christian Interpretation of Sex"; and many others. The workshop—"Why I Am Not a Christian"—shows the meaning and challenge of three modern alternative beliefs. Includes a new play, new clinic, and new worship material.

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At your
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book store

THE WESTMINSTER PRESS
Philadelphia 7, Pa.

Group 1: But they endured it, carried the gospel to the far corners of the earth.

Solo Light 2: But the world returned to its hatreds.

Groups 1 and 2: Nations rose against nations, the east against the west.

Solo Light 3: But the gospel has not died. Wherever it has lodged in human hearts, it has changed hatred into love.

Groups 1 and 2: Wars have cursed the earth.

Solo Dark 1: But missions, churches, hospitals and schools have risen in his name to bless the earth.

All: And the Children of Today who will build the World of Tomorrow—they are coming to learn of him."

3. Christian Living Gives Us Courage

STORY: "The Story of Arno"

Arno put his arm protectively around his mother's waist to lead her up the ramp from the train. She was a wisp of a thing, with her round face wrapped madonna-like in a woven shawl. But all of Arno's fourteen years did not keep him from clinging to her as they pushed their way through the station doors.

An endless blur of people, intent on travel, floated by. They were unmindful of the tiny woman and her son crouched against the wall by the entrance gate. A few curious ones paused to note the name tags fastened to their lapels. Arno's face burned as if the moving people had eyes only for him and his mother. Suddenly out of the crowd one man emerged and moved directly toward them.

"You're the Raigs?" The friendly question, father-like, took them both in and, before they could answer, the man's long lean fingers wrapped about their hands.

"Yes," answered Arno simply.

"Oh, you speak English?"

"I, a little," answered Arno. "My mother, no."

All at once the crowd of people seemed less hostile and Arno, led by the gaunt stranger, moved sure-footed between them.

"I'm William Gentry, the pastor." The tall man bent over Mrs. Raig. "I will take you to your cottage. There, my wife and a few young people are waiting for us with food."

Mrs. Raig smiled her gratefulness. Mr. Gentry talked as they moved on. Arno caught a few words, his mother none at all, yet both nodded at each query and remark. How strange, thought Arno, we do not know the words this man speaks, yet we understand. . . .

When their wraps were hung neatly on hangers by the door of the cottage, Arno took the offered bowl in his two hands. He closed his eyes to feel the warm soup inside his too-often hungry body. Being a displaced person is not bad, thought Arno, not bad at all when your journey ends in such friendliness and warmth.

As the soup warmed his body Arno no longer heard the gay cries of the young people. He was retracing his long trip with his mother from Estonia. Lonely and lost, they had tossed for days on a turbulent sea. One night, alone on deck, he had stood a long time watching the moonlight dance on the churning water, then vanish into the sickening

and unsteady waves. That was the night he, too, felt tossed and unsure, belonging neither to his old world nor to the new. The cottage warmth seemed to him as if he had put down his feet in deep water and found land. He opened his eyes and there they were all about him, young people, peering like little boys watching new puppies trying to eat.

At the station people had embarrassed him. Here, he relaxed among friends although he knew no names but that of Mr. Gentry and his wife.

As he looked at them now, friends without names, the smile on his face stretched to take them all in. He placed the empty bowl on the table and muttered, "Thank you." It did not matter that he said it in Estonian. The young people understood. For a grateful attitude does not require a certain language.

Just then a package was thrust into his hands. He rubbed his hands over the pebbled roughness of the green paper with its gay, stiff bow on top.

"Open it," the group cried together.

"It is from us, all of us." They laughed with delighted ease. Arno's trembling fingers caught the ribbon ties and fumbled with the knot. He remembered a Christmas long ago that once held packages for him. There had been music and candles, and there was a church. For one fleeting moment he was back in his own country, his hands cold and his stomach empty. Placing the half-opened package on the table he clutched at the bowl. Briefly he turned it sideways. Never again would it be empty. He was now in America where people were kind, where everybody had warm clothes to keep away the cold!

"Our gift. See inside," they reminded him, pushing the green package toward him. Quickly he brushed the long ago from his mind. The ribbon binding fell away and the green paper like a gaping mouth revealed a book. A book, deep red like blood!

Arno held the precious gift in two hands tenderly as he had held the bowl of soup. Then wonderingly he asked: "What book is this?"

But already he had turned to read the gold letters: *Holy Bible*.

In the spirit of their fun and laughter they hovered around him.

"A best seller," one said. "The world's best seller."

And another: "It is the first book to be printed on a printing press."

Arno liked the happy group.

"We read it together at church. And alone at home. We've talked about it three Sunday evenings in our fellowship. Will you come?"

"I come," Arno caught "Sunday" and "we" and "read." He guessed what they were saying.

Then suddenly out of happy laughter a hand reached out and drew the book away from Arno.

In the excitement Arno and the others had forgotten his mother. Now they turned to watch her slowly open the red covers of the book. Not one word could she read, yet she held it lovingly as if she knew them all and as if the pages spoke to her as she turned through. In her own way and in her own tongue she began to talk.

"It is a book, Son. A book about God . . . and," she added, "about people."

"All of it is of God, but it does not tell all of God. See, it begins," and she leaned near to him pointing with her finger: "In the beginning God." Turning to the last page she continued: "It ends, 'Come, Lord Jesus.'"

"It tells of people who went far away from home and found a new home. It teaches that home is anywhere that love is, where God is."

"It tells of people who did wrong. When they were sorry God forgave them so they could begin over again. But God was forgiving all along. He was forgiving even before the people did wrong."

The young people leaned over Arno's mother as she, with difficulty, located the Gospel according to John.

"It is a book about being afraid. Fear is a feeling that comes when God is forgotten. Fear disappears when God draws near."

"It is a book about God's Son who brings the Father near, nearer than hands and feet, nearer than breathing. Since he came man has not been able to forget God."

"It tells about people who stand together because they believe in something. It tells how God can work much better with a group of people than with one person alone."

The young people and the pastor listened to Mrs. Raig with understanding, although they did not know any of the words she spoke.

NELLE MORTON

4. Our Faith Gives us Strength

Planning with a committee ahead of time, develop a simple statement of some of the beliefs they hold in common. Perhaps several weeks earlier an announcement could be made to all the members of the department, asking them to think about beliefs they hold, write them down, and give them to the planning committee. The committee would then be responsible for developing a simple, sincere statement to be shared in this worship service.

One group of junior high young people put down what they believe in this way:

WE BELIEVE

We believe in one God, who is our Father, and the Father of all people everywhere.

We believe that God is a spirit and we must worship him in spirit and in truth.

We believe in Jesus, the brother and friend of all mankind—of every race and color and creed—who is our teacher, our master, our friend, our Savior.

We believe in the Church—all it has stood for through the ages—and all it is doing in the world today.

We believe in the Bible—the greatest book in the world, the book that teaches us about God and Jesus and the Christian way of life.

We believe that God has given us a world of great beauty, and that we should make it even more beautiful with lives that are worthy of him.

We believe that we should all work together to make a friendlier and happier world for all men everywhere.

We want to pattern our lives after the life of Jesus and we want, like him, to "grow in wisdom and in stature and in favor with God and man."¹

¹Adapted from "What Book Is This?" in *The Bible and Its Use* by Nelle Morton, Bethany Press, 1957. Used by permission.

²Used by permission of leader of young people in Glen Ellyn, Illinois.

³Adapted from service presented by junior highs of Wilmette, Illinois.

Senior High and Young People's Departments

by Anna Mary GABLE*

July-August Resources

THEME FOR JULY-AUGUST:

God's World, and Our Kinship with It

To the Leader

The theme for these two months has been divided into two parts. The first part is concerned with God's world. The second part is about men who have found kinship with God's world and made use of this kinship in a variety of ways. One part of the theme should not be used for the first month and followed by the other in the second month. Rather, the two parts should be interrelated, the method of interrelation being decided by the worship committee. Thus the theme "God's World" could be used one Sunday and the theme "Our Kinship" the following Sunday. Or "Earth's Little Things" and "George Washington Carver" could be combined in one service.

Much of the material for these resources is taken from *Song of the Earth* by Fred D. Wentzel. This excellent book should be available to the worship committee as they prepare the services. It would be a fine addition to a church library. *Song of the Earth* can be secured from the Christian Education Press, 1505 Race St., Philadelphia 2, Pa.

Note: Some of the resources included below were taken from a file of worship materials for camps, on which the sources were not noted. No copyrighted material is knowingly used without permission. If sources are recognized the Editor would appreciate being informed of them.

1. Preparation of the Worshipper

In past months the suggestions for preparation of the worshipper have centered on him as an individual. In these summer months we suggest the development of "group feeling" as preparation for our worship. Plan activities which will draw the group together before entering into the period of worship. The summer is an ideal time for such activities. Forget "committees," "teams," "boy's work," "girl's work." Several suggestions that are as old as the hills but are good for development of "group spirit" are:

A "work group" experience in a project large enough to include entire group.

A hike, with "rest stops" on the way, when entire group stops for talk, laughter and songs.

Picnic supper, where boys help the girls serve the food, while girls help the boys set up the tables and carry benches.

For morning groups, an out-of-doors breakfast, in the manner of the picnic supper.

*Worker with young people; wife of Professor Lee J. Gable, Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pennsylvania.

Song-fest at a nursing home with entire group participating.

Baseball or volley ball game, with no "on-lookers," just participants, upsetting the teams several times to break down any team spirit.

2. Preparation of the Worship

Make use of the out-of-doors as much as possible—by going out or by bringing it in with projected pictures or nature settings. Make use of slides members of group have taken on vacation trips. Borrow science filmstrips or films from schools. Adapt the suggested material in developing a script of your own.

To foster the idea of "group" worship, plan the service with the leaders remaining part of the group rather than standing in front. This is especially important if your service is held out-of-doors. This requires very careful planning and timing. It requires leaders who are sensitive to "group mood" and to "nature's moods." Allow time for appreciation of the scene—changing clouds, a near-by bird or animal. Members of the group should be prepared to expect such periods of quiet so that they will not be tensely wondering what is to happen next.

Suggested Resources:

CALLS TO WORSHIP:

If Jesus walked along this path today,
I wonder just what he would do and say.
I wonder what his inner thoughts would be,
The kind of things he'd want his eyes to see.

If Jesus walked—but he does walk today.
Be still—in silence know what he would say.

(Written by a senior high girl)

"Let us join in the tumult of praise
ceaselessly resounding throughout creation.
With stars that sing and skies that smile,
with the exuberance and beauty of the life of nature, with the voices and hearts of the children of men;
with the saints and seers and prophets, with those whose craftsmanship is their song,
with all who find in human service their joy made full,

"We lift our hearts in gratitude and praise."

Psalm 150

Psalm 96

"Salutation of the Dawn" from the Sanskrit

HYMNS:

"Praise to the Lord, the Almighty"

"Lord of all being, throned afar"

"Evening skies! Sunrise! Lake and rushing water"

"All creatures of our God and King"

"God, who touchest earth with beauty"

"Beauty around us"

"I sing the mighty power of God"

"Joyful, joyful, we adore Thee"
"O God, whose love is over all"

SCRIPTURE:

Genesis 1—2:3

Deuteronomy 8

Psalms 19:1-4; 24; 50:1-6; 67; 97

Matthew 6:25-33

II Corinthians 9:6-15

PRAYERS:

"Grant me, O God, the grace and wisdom to bare my head.

May I ever kneel in spirit when I face the mysteries and glories of life.

Save me from so worshipping myself that I cannot bow in adoration before what is outside myself.

Let me learn the ageless wisdom of those who possess the humble and the contrite heart.

When the glory of the sun bursts in the morning upon a sleeping world and disappears at eventide in the mystery of sunset—

When the silent night sets the sky before my eyes with a galaxy of stars—

When I read the record of a human soul that was brave and patient and magnificent—

When I see men and women prove the glory of our human life—

When I sense the beauty in the life of him who came that we might have life, and have it more abundantly—

Then, Eternal God, grant me the grace to worship thee and all the wonders and beauties of thy creation in spirit and in truth.

In his name. Amen."

P. R. HAYWARD

"We praise Thee, O God, for clouds and rocks and trees and running water, and for all the whispered wisdom they bring us when we wait before them and listen. We rejoice in this holy place, in the faith that it has nurtured, in the power it has brought into human lives, in all the promises it holds of service in thy cause. May the beauty that is all about us dwell in our hearts today. Amen."

"Creator, let me never be
So old and tired I shall not see
The loveliness of singing streams,
The bannered beauty of a tree.

When springtime floods the waiting earth
With fairy green and witches' gold,
And every brown and naked bough
Becomes a marvel to behold—

When autumn clothes the forest trees
In multi-colored tapestries,
Let me see all. Life passing by
Stirs my soul like a battle cry!

Yet not alone, O God, I ask
At beauty's altar fires to bask;
Show me the joy of common things,
The glory of the daily task.

Creator, this my prayer shall be:
While I shall live, grant that I may see
The inner loveliness of Life
As well as beauty of a tree!" Amen.

Meditations

1. God's World

a. *The Song of the Earth*

"The whole earth sings. Her voices are many and various. The stream that runs through a peaceful valley . . . the tree that lifts its arms to the sun . . . the bird that pours out his heart in wild, sweet melody . . . the wheat field that moves in waves before the wind . . . the rain that falls into the welcoming hands

of the dry ground . . . the snow that swirls and dances gayly under gray clouds . . . the constellations that trace their eternal patterns of light against the dark sky,—all these are the voices of the earth, singing of peace and order, beauty and brotherhood; she keeps singing to man: 'We belong together; we are made for each other; let us rejoice and be glad.'

FRED D. WENTZEL¹

"'And what is this?' I asked the earth and it said, 'I am not He'; and whatsoever is in it confessed the same. I asked the sea and the deeps, and all that swimming or creeping life therein, and they answered, 'We are not thy God, seek above us.' I asked the wandering winds: and the whole air with its inhabitants spoke, 'I am not God.' I asked the heavens, sun, moon and stars. 'Nor,' said they, 'are we the God whom thou seekest.' And I replied, 'Ye have told me of my God, that ye are not He; tell me something of Him.' And they cried all with a great voice, 'He made us.' And their beauty was my answer."

From *The Confessions of St. Augustine*

b. Nature's Holy Places

"Wherever souls of men have worshipped, there is God: where old cathedrals climb the sky, Or shining hillsides lift their heads on high, Or silent woodland spaces challenge prayer, Or inner chambers shut the heart from care; Where broken temples of old faiths now lie Forgotten in the sun, or swallows cry At dusk about some crossroads chapel, bare Alike of bells and beauty; where saints walked Of old with speaking presences unseen, Or dreaming boys with quiet voices talked In pairs last night on some still college green; Where Moses' Sinai flamed, or Jesus trod The upward way apart: there, *here* is God!"

HERBERT GALLAUDET

c. Earth's Little Things

"O give thanks to him that made great lights: the sun to rule by day; the moon and the stars to rule by night." This song of an ancient shepherd voices a common mood of the country-man. He is awed by the immensities of the earth—fast-flowing rivers, high-surfing seas, wide-sweeping prairies, far-soaring forests, cloud-touching mountains. . . .

"But the earth has her little things, a multitude in number and each wears the garment of greatness. Why should the enormous sickle of the rainbow be thought more marvelous than the tiny, sky-blue, golden-hearted forget-me-not? Do not the twinkling fireflies rival in wonder the majestic constellations? What could be more exquisite than the handful of willow floss and lichen in which the humming-bird lays her miniature eggs? Are the broad roads built by man more important in the economy of the earth than the invisible roads built by the mice under the grass of the field? Did not Jesus liken even the kingdom of God to a grain of mustard seed, 'which indeed is the least of all the seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof?' . . . He knows that the little things, not less than the immensities,

sing the song of the earth and declare the glory of God."¹

d. Kinship of All Creation

CANTICLE TO THE SUN

O most high, almighty, good Lord God, to Thee belong praise, glory, honour, and all blessing!

Praised be my Lord God with all His creatures; and specially our brother the sun, who brings us the day, and who brings us the light; fair is he, and shining with a very great splendour: O Lord, to us he signifies Thee!

Praised be my Lord for our sister the moon, and for the stars, the which He has set clear and lovely in heaven.

Praised be my Lord for our brother the wind, and for air and cloud, calms and all weather, by the which Thou up-holdest in life all creatures.

Praised be my Lord for our sister water, who is very serviceable unto us, and humble, and precious, and clean.

Praised be my Lord for our brother fire, through whom Thou givest us light in the darkness; and he is bright, and pleasant, and very mighty, and strong.

Praised be my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth divers fruits, and flowers of many colours, and grass.

Praised be my Lord for all those who pardon one another for His love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure, for Thou, O most Highest, shalt give them a crown! . . .

Praise ye, and bless ye the Lord, and give thanks unto Him, and serve Him with great humility.

FRANCIS OF ASSISI

Translated by Matthew Arnold

e. You've Seen the World

"You've seen the world—
The beauty and the wonder and the power,
The shape of things, their colours, lights and shades,
Changes, surprises,—and God made it all!—
For what? Do you feel thankful, ay or no,
For this fair town's face, yonder river's line,
The mountains round it and the sky above,
Much more the figures of man, woman, child,
These are the frame to? What's it all about?
To be passed over, despised? or dwell upon,
Wondered at?"

"We pray that God will be with us in this place—
But God was here already, even before we came.

We pray that God will speak to us—
But God has already spoken, and is continuing to speak in all life about us . . . and within us . . .

We pray that God may reveal his will to us—
But God's will cries to be known, even in the disorder, the lostness and the loneliness in our earth today.

We wait in our meetings and services and devotionals for the soft voice of God—

¹*Song of the Earth*, by Fred D. Wentzel. Christian Education Press, Philadelphia, 1946. Used by permission.

But sometimes we do not hear anything . . .

For the voice of God is terrible . . .

And the thoughts of God are not man's thoughts,

And the will of God is not an easy path.

It is a dangerous thing for a group of people to come together, and in the silences of their own hearts, to seek to hear and interpret

GOD,

For in it there is no comfort,

For in it there is no security,

For in it there is no rest,

For in it there is no peace—except the peace of costly partnership with the ever-creative God . . ."

2. Our Kinship with It

a. We Belong to the Earth

"We belong to the earth. When we are healthy in body and spirit, we feel at home with her. We know that the soil beneath our feet, the moving air about us, the bright stars above us are all our friends. They were made for us. We were made for them.

"To those of us who are aware of this kinship, the earth seems good, and pleasant and companionable. There is nothing in her sunny days or in her dark nights to make us afraid. Her moods, like our own, are calm today and stormy tomorrow, but she is always bountiful in her friendship and we can lean upon her trustfully. . . .

"Of all the friends and comrades we know, the earth is the most liberal. When we are hungry, she gives us food in abundance. When we are thirsty, she gives us the refreshing water of her ever-flowing springs. When we are cold, she heaps wood and coal upon our fires and gives us warmth. When we are sick, she pours upon us the healing rays of her sun, and offers us the marvelous medicines of the common ground on which we walk. When we are lonely, she gives us the song of her birds, the quiet of her forests, the majesty of her stars. . . .

"But if we are not friendly to the earth, if we fail to understand her song, if we try with hardness of heart to take her gifts, giving her nothing in return, she becomes strange and terrible. If we lay a ruthless axe to her trees, robbing the hills of their verdure, the earth gathers her floods and scoops unsightly gullies in the fields and rushes the precious fertile soil down the rivers and covers our pleasant towns and cities with mud and wreckage. If we keep turning up the firm sod of her plains, thinking only of multiplying our present harvests and caring little for the future, the earth turns to dry dust, lifted by angry winds and scattered upon houses and cattle and frightened men, the sky is darkened with fearful, dust-laden clouds, and we are left bewildered and desolate.

"Forget the song of the earth, treat her as if she were not a friend to be loved but a thing to be used, and the sorrowful word of the prophet Isaiah will be fulfilled: 'The glorious beauty which is on the head of the fat valley shall be a fading flower. The gladness is taken away, and the joy out of the plentiful field, and in the vineyards there shall be no singing, neither shall there be shouting.'"

FRED D. WENTZEL¹

b. Jesus

"Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns. . . . Consider the lilies of the field, how they grow. . . . The earth

ringeth forth fruit of herself; first the blade, then the ear, after that the full corn on the ear . . . When ye see a cloud set out of the west, straightway ye say, here cometh a shower, and so it is.' These are the words of Jesus, intimate friend of the earth, born in a stable, reared in a country village, crowned with thorns, put to death on a tree.

"Those who knew Jesus best were aware that he and the earth were kin. Had they not seen the star which stood rightly over the place where he lay at birth? Had they not heard him tell how, when he came up out of the water after his baptism, the very heavens were opened to him and he saw the spirit of God descending upon him like a dove? Had they not trembled on that hill where he threw a kindly cloak of darkness over the shame of his death?"

"Jesus speaks often and easily of the grasses of the field, sparrows and eagles, oxen and camels, the wind blowing where it listeth, the evening sky turning red, the rain falling on the just and the unjust. From the joyful days when he was a child to the sterner days when he proclaimed to a perverse generation the ways of the commonwealth of God, he thought of himself, not as a stranger to the earth, but as a friend beloved.

"When the little men who thought they owned the earth plotted the end of this strange young prophet, preaching brotherhood, he leaned for strength upon the few who understood him and loved him, but at the last he knelt alone in a garden, with only the rocks and the trees and the stars and the fatherly Creator to sustain him."

FRED D. WENTZEL

c. Francis of Assisi

"Sometimes the earth finds a man whose spirit, like her own, is simple and generous, 'nothing-withholding and free.' Then she and her Lord rejoice, and put their song on his lips. They make him gentle as a flower, all-embracing as the wind and the rain. They give him something of the grandeur of the sky. They touch his words and his acts with the kind of mystery and surprise that mark the springtime of the year. They crown his life with loving kindness, as they crown the summer with the fulness of the harvest.

"Such a man was Francis. He was so near to the earth that the birds came down and sat securely upon his hand; the wolf packs who stole sheep from the flocks at Gubbio obeyed his warning not to offend again; every bird and every beast knew him as brother. If we wonder at his hymns of praise to the earth, and at that strange fraternity which bound him and all God's lesser creatures together, we must remember that few men have ever loved the earth with the love of Francis. He saw her with the eyes of love, new and beautiful, the creation of God. . . . He walked with her all full of wonder and delight. None of the marvelous things he said and did are more marvelous than the things which we may know daily if our hearts are tuned to the song of the earth."

d. George Washington Carver

"How are we to get these precious things of the earth for ourselves? Can we take them from her, as a man pries a marble from the fist of a boy? Can we compel her to give up her riches, as a soldier compels a conquered enemy to give up a city?"

"George Washington Carver was called a wizard because he could reach into a

common red clay bank and bring forth a long-sought blue pigment for the painter. But he did not think of himself as having dominion over nature. He did not wrest secrets from the earth; the earth yielded her treasures to him as friend to friend.

"Without God to draw aside the curtain, I am helpless," said this learned but humble scientist. "I ask the Great Creator silently, daily, and often many times a day, to permit me to speak to him through the three great kingdoms of the world which he has created—the animal, mineral and vegetable kingdoms—to understand their relations to each other, and our relations to them and to the Great God who made all of us."

"Out in the fields and woods Carver walked, reverent and unhurried, gathering countless varieties of grasses and woods and waste. He brought them into his workshop and lived with them from day to day. When his great knowledge and the fine skill of his hands and his sure kinship with the earth created new products, he did not boast; he said, 'God is going to reveal things to us that he never revealed before, if we put our hand in his.' Out of useless cotton stalks, he made rope and fiber rugs; out of sawdust, synthetic marble; out of the weed called sheep sorrel, food and paint; out of the sweet potato, flour and shoe polish and rubber . . . ; out of the peanut, coffee and paper and ink and wallboard and hundreds of other products that set the world marveling at his power.

"Carver was not a wizard, doing tricks with nature, nor a conqueror, storming her citadels. He was one of the brothers of the earth, and because he loved her with a brotherly love, she opened her heart to him and shared with him freely the precious things of her ancient valleys and everlasting hills. For this is a law of the earth: Give, and it shall be given unto you; pressed down and shaken together and running over. . . ."

e. Joseph John

"Joseph John, from a poor home in South India, was dedicated by his mother to the Christian ministry while he was yet a baby. After graduation from college and seminary he was called to the Serkadu pastorate at Katpadi where he served for fourteen years. . . .

"In 1947 he felt called to go out to a neglected rural area at Deenabandpuram and try to build up an indigenous rural church. He laid aside his ministerial apparel and for the last ten years has made himself at home with the tillers of the soil by participating in their daily job. . . .

"Here are his words:

"Religion should touch every aspect of life. Everything we do should be sacred and a service done unto God. Our Christian service should be for the whole man—meeting all his needs—and it should touch the entire community.

"As I hold the plow I feel I am in the presence of the Eternal. I am eager to help the Indian farmer who has lost all hope and initiative and sees no meaning in all his labors. I want to help him to understand that God expects great things from him and that he should attempt great things for God, his community and for the world. So it is not by accident that my wife and I are here today. I believe that only by living with the villager and working with him, can we help him."

"When Joseph John and his wife came here in 1947, the people had lost their faith in agriculture because of soil erosion

and malnutrition. The fields have since been contoured and terraced and the hill-sides planted to fruit and nut trees. . . . Other improvements include the raising of better poultry, the growing of mangoes, papayas, and cashew nuts, all high in protein. . . .

"Pastor John has Christianized many Indian festivals. He has a 'Prayer Festival,' . . . a 'Light Festival,' and many others. This latter celebration begins about 4:00 a.m. on Christmas morning. They carry light in their hands, going in procession to witness to non-Christians the coming of Jesus, the Light of the World. Simple services of dedication are held at the time of sowing and threshing. The 'Blessing of the Bread' ceremony is the act of making every meal a holy meal.

"At noon each day the women, standing in the mud in the paddy field, clasp their hands and unite in prayer.

"At their joyous Harvest Festival, the church is filled with worshippers. . . . Pastor John feels there should be no separate compartments in life, such as the secular and the spiritual. Everything is sacred that serves and gives satisfaction to the higher tastes in man. . . . He has brought together the pulpit and the plow in South India."

RALPH A. FELTON

"Church Bells in Many Tongues, by Ralph A. Felton. Friendship Press, 1958. Used by permission.

Book Notes

Reading the Bible Aloud

By J. Edward Lantz. New York, Macmillan Co., 1959. 144 pp. \$3.50.

Here is a helpful book on communicating the Bible message in Scripture readings of many types, from family devotions to choral readings for special occasions.

R. L. HUNT

Paul the Dauntless

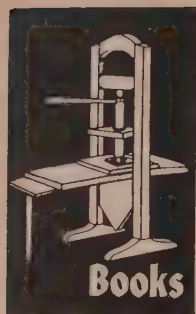
By Basil Mathews. Westwood, Fleming H. Revell Company, 1959. 375 pp. \$3.95. This is a new reprint of a book which has been popular for a generation. The life story of Paul is told in lively narrative fashion that appeals to young people; at the same time it is based on good Bible scholarship.

A Poet Prays

By Violet Alleyne Storey. Nashville, Abingdon Press, 1959. 80 pp. \$2.00. A small collection of emotion-packed prayers in poetry. It includes two often-quoted poems, "Prayer for a Very New Angel" (best-loved poem of the American people, according to the results of a radio contest) and "A Prayer after Illness."

What Everyone Should Know About Judaism

By Morton H. Applebaum. New York, Philosophical Library, 1959. 87 pp. \$3.00. Lecturing often on "What Every Christian Should Know About Judaism," the author noted recurring questions which came up in all kinds of groups. Here are succinct answers to the 100 and more questions non-Jews invariably ask. It becomes a catechism which has been found helpful as a refresher or confirmation course in basic Judaism.



Books off the Press

The Bible Word Book

By Ronald Bridges and Luther A. Weigle. New York, Thomas Nelson & Sons, 1960. 422 pp. \$5.00.

In the beginning was the Word and the Word said to the dictionary: "I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord" (cf. Ezekiel 37:6). This volume shows how, across the ages, English words have been clothed with Power (p. 70) discloses that Wyclif would here have said "clothed above," Tyndale "clothed upon" and the Rheims New Testament "overclothed").

It can be asserted with confidence that no man now alive knows as much about the English Bible as Dean Weigle. The late Ronald Bridges, noted for his familiarity with the whole range of English literature, here joins the Chairman of the Standard Bible Committee in discussing 827 words and phrases from the King James version which are now either obsolete or archaic. Some—like ouches, knop, habergeon—are devoid of meaning for the twentieth century reader. Some are deceptive because used in a sense other than that which they now convey. "Ear" was once a verb meaning "plow." "Bravery" was once descriptive of feminine finery. "Angle" formerly meant fishhook.

Tyndale was right in using "love" in I Corinthians, but Tyndale's rendering of Luke 15:9 we should now find shocking: "When she hath found it she calleth her lovers and her neighbours." Language changes have not been all in this direction. At Job 39:8 "range" is used not of mountains, but precisely as in a twentieth century folk-song.

No better introduction to the history of the English Bible can be found than this succinct account of how various passages were treated by Wyclif, Tyndale, Coverdale, the Great Bible, the Geneva Bible, the Rheims-Douay version—not to mention Moffatt, Goodspeed, Phillips and other private translators who are sometimes cited. Here, too, many of the idiosyncrasies of the King James Version are discussed at length. Was "strain at a gnat" a typographical error or did it mean something in the seventeenth century?

Here also is significant commentary upon many difficult passages of Scripture: what are the allusions that lie back of Isaiah 57:8 and I Corinthians 9:27? Here is evidence, too, of the significant con-

tribution RSV has made to high religion. At several points it gives "a surer undergirding to the basic Christian doctrine of God and man than does KJ" (p. 210).

The volume is a "must" for anyone who loves either the Bible or the dictionary. Pastors and teachers will find it an inexhaustible treasure of stimulating suggestion. Finally, it is commended to all who approach English versions from the point of view of literary excellence. It is the Living Word in every age which sets the pattern of good diction. The vast learning which the co-authors have brought to this book enable them several times to point out where such standard works as Webster's New International Dictionary and the Oxford English Dictionary, like the Sadducees, "do err, not knowing the scriptures" (to use seventeenth century phrases!).

The Word comes to us through words. In this volume we learn to appreciate something of "the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge" (twentieth century phrases from Ephesians 3:18f.).

J. CARTER SWAIM

The Church and Secular Education

By Lewis Bliss Whittemore. Greenwich, Conn. Seabury Press, 1960. 130 pp. \$3.25.

Bishop Whittemore examines the effects of the separation of church and state on education—losses as well as gains. He records stout convictions on what good education is. Supporting public schools as a necessary common experience of democracy, he asks for an enlarged church program of education occupying one of the present school days weekly, in which religious teachers would teach history, literature, philosophy, from their respective sectarian viewpoints.

R. L. HUNT

The Purpose and Work of the Ministry

By Gabriel J. Fackre. Philadelphia, The Christian Education Press, 1959. 141 pp. \$2.50.

This author sees the church ministering to the estrangement of man from man. "In the means of grace the divine I meeting the human Thou sets the tone for the 'between man and man' relations in the Christian community," says Fackre, using Martin Buber's "I-Thou" terminology. He asserts that the church as community "gives the shriveled man," the man "to whom things are done" in the secular world, "a taste of what it means to be a person who counts and who is cared for." Yet he warns against mere togetherness in church life, and calls for a "holy togetherness." "To soak the people in the warm bath of community is to leave them in soggy complacency." Holy togetherness is the fellowship of "a convenanted community captained by its Lord."

Fackre describes the work of a pastor

in overseeing and guiding this covenanted community, illustrating very effectively from his own ministry in a two-point charge in western Pennsylvania. He successfully places pastoral ministry in the vigorous and often turbulent current of human life. The monk-at-heart will be warned off by reading this study and the venturesome missionary will be tantalized.

Pastors distressed at the token nature of community in their congregations will find the last chapter of particular interest. Here Fackre describes "Milliron Community," a kind of family "Iona Community" developed by his people some twenty-five miles from their churches.

GRAYDON E. MCCLELLAN

The Epistle to the Philippians

By F. W. Beare. New York, Harper and Brothers, 1959. 182 pp. \$3.50.

With this publication four volumes are now available in the "Harper's New Testament Commentaries" series. The previous ones were on Luke, the Acts, and Romans. This author has given a splendid introduction, dealing with such matters as authenticity, destination, time and place of writing, contents, and theology. The views of leading scholars are presented without prejudice and in such a way as to help the reader formulate his own opinions.

The most extended critical discussion revolves around the Hymn to Christ given in the passage in chapter 2, verses 6-11, particularly vs. 7. Dr. Beare thinks this hymn might well have been by one of Paul's disciples and its incorporation here is not to be regarded so much as a formulation of Christological doctrine, as an indication of "the pattern of life consecrated to God." In support of his position, a further discussion of the matter is included in an appended article by a colleague, Dr. Eugene R. Fairweather, entitled "The 'Kenotic' Christology."

This book is designed primarily for those who do not know Greek, and, as in previous volumes, the commentary of the text is based on the author's own translation. A sincere attempt has been made to help the student grasp the character of Paul's spirit by bringing into focus "the glowing intensity of the Apostle's devotion."

STILES LESSLIE

Maker of Heaven and Earth

By Langdon Gilkey. New York, Doubleday & Company, 1959. \$4.50. 311 pp.

Against the background of a competent appraisal of the insights of physical science, metaphysical philosophy, and the study of myth and symbol, this author has re-explored the Christian doctrine of Creation. It is his primary thesis that our understanding of God as Creator is basic to other tenets of Christian faith for inherent in it is the perception that God is related to the whole realm of reality. It is insisted that this is not a scientific or metaphysical idea, but rather a religious one, for it is in religious faith that we come to understand God as tran-

endent, hence sovereign over all existence.

The idea is further developed that this understanding of God, both as transcendent Creator and as Redeemer of his people, comes through revelation, i.e. God's saving and revealing acts in and through historical events." It follows that God is not bound by His creation, but is free "to relate Himself to it in different ways and at specific times and places."

Christians believe that in the person of Jesus Christ we have "the astounding union in God of creative power and redeeming love." This is the foundation of Christian confidence and our proper response is one of self-commitment to God.

Of all the volumes that have been published in *The Christian Faith Series*, this one will surely take a foremost position. It is to be highly recommended to anyone desiring to delve deeper into this basic Christian doctrine.

STILES LESSLY

The Gospel According to Thomas

By A. Guillaumont et al. New York, Harper & Brothers, 1959. 62 pp. \$2.00.

In 1945 Egyptian peasants discovered thirteen leather-bound papyrus volumes in a ruined tomb in Upper Egypt. These volumes included 49 works and were the remains of a Coptic library long lost. Among them was *The Gospel According to Thomas*, containing 114 "logia" or

"sayings of Jesus." The prologue attributes these sayings to "Didymos Judas Thomas." The similarities to the "logia" of the first three Gospels indicates an affinity—possibly a common or similar source.

The text and translation here published is in anticipation of a more extensive edition of *The Gospel According to Thomas*. This will include a long introduction to various related textual problems such as philological, historical, and exegetical as well as commentary. In view of the wide-spread interest, however, the publishers have thought it wise to make the text and translation available now. The text is Sahidic Coptic and is printed with the translation on pages facing each other.

An international team of five scholars is responsible for this publication. It is their belief that this is "one of the earliest manuscripts related to the New Testament" and is probably based on an older work, "the primitive text of which must have been produced in Greek about 140 A.D."

STILES LESSLY

The Bible Speaks

By Robert Davidson. New York, Thomas Y. Crowell Co., 1960. 258 pp. \$3.95.

The Scottish church has had a long tradition of Bible interpretation which, resting upon the best of critical scholar-

ship, is relevant and powerful. The present volume, worthy of this tradition, is designed to let the Scripture speak for itself. It contains extensive quotations from the Bible, plus introductory paragraphs which enable them to make their full impact. It is impressive that the Lecturer in Biblical Study at the University of Aberdeen chooses the Revised Standard Version for his quotations.

Noting the biblical analogy between mind and spirit, Davidson reminds us that it is "not the soft caressing breeze, but the wind which whips across the desert driving the sand hither and thither, a symbol of terrifying and irresistible power." So also the author speaks in piercing phrases. He knows that Amos lived "in an age of rapid social change," that God is not "simply another member of the Human Club, not even an Honorary member," and that "If God had possessed a millionaire mentality, he would never have given Israel a second thought."

All this helps to bring home the urgency of what God has spoken. "A field of growing grain may suggest no rival to 'Our Father in heaven,' but what of a hydrogen bomb?" We cannot understand apocalyptic by "calendar pinpointing, an occupational disease of religious cranks," but "At the heart of this renewed universe we find not the religious hermit, rapt in solitary ecstasy, but the community of God's people, their long pilgrimage ended."

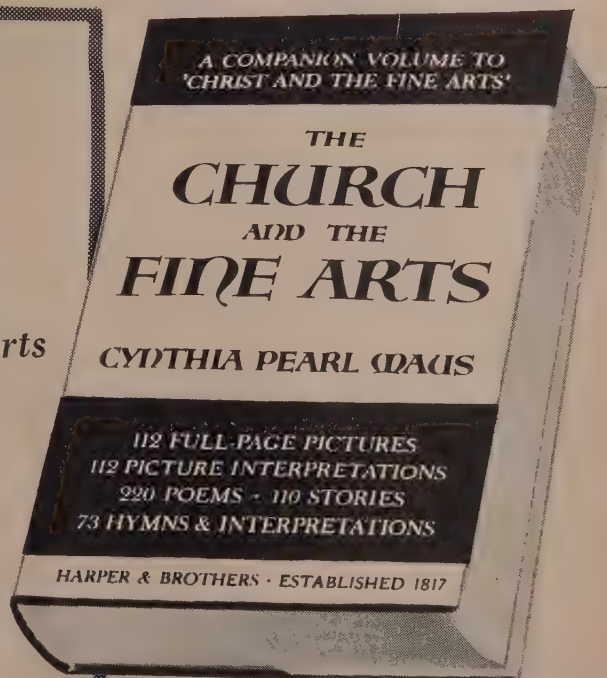
J. CARTER SWAIM

Ready June 22

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HERE is a tremendous source of information and illustration showing the growth of the Christian Church as expressed in each of the major arts: poetry, pictures, stories, and music. *THE CHURCH AND THE FINE ARTS* carries the story of faith down through the ages, from the Palestine of Christ to the African missions of today.

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Quality Books and Bibles

God's Image and Man's Imagination

By Erdman Harris. New York, Charles Scribner's Sons, 1959. 236 pp. \$3.50.

This book is a semi-popular treatment of some themes which probably would fall most correctly in the area of the philosophy of religion. In these days of theological renaissance it is good to have some writers continuing to look at the conceptual bases of religious faith from a theological stance.

Dr. Harris chooses to examine "images of God which stimulate the imagination." He asks that each image of God be subjected to rational scrutiny in order that we might understand the "essential nature" of the "Ultimate Power" to which we give our minds' allegiance. Each chapter takes up a different image; such as "the God of the theist," the God of the Bible, of tradition, of the godly, of the guided, of cults and sects, of the righteous, of hymn and song.

The focus of the analysis seems to be essentially personalistic. The author concludes that anthropomorphic conceptions are not helpful, but recommends "the image of a Super-Personal Power, who can be thought of in terms of the best we know . . . whose presence with us as we pray has the nature of loving concern that Jesus showed to those who knew him in the days of his flesh . . ."

One will not find the influence of Kierkegaard, Barth, Bultmann, Berdyaev, Niebuhr, etc., in this book. They are evidently not considered to be as important for reference by this author as are the liberal leaders of a few years back, whose images of God he prefers. His liberal conservatism is set forth in excellently readable prose.

KENDIG BRUBAKER CULLY

Island in the City

By Dan Wakefield. Boston, Houghton Mifflin, 1959. 278 pp., \$4.00.

A striking fact about this book on life in Spanish Harlem is that it was written by a reporter, not by a sociologist or an anthropologist. However, Mr. Wakefield does write in the factual style of a reporter. After his first contacts with the slum dwellers in East Harlem he felt he wanted to write a book about "this world," but knew that to do so he would have to live there. So he lived in tenement rooms on East 100th Street for six months. This is what gives a tremendous sense of reality to the book.

The author wants people to consider whether the distressing conditions are caused by the poverty and ill-health of people in one of the world's worst slums, or the fact of being a Puerto Rican. Every succeeding page sustains a negative answer to the second-named cause.

The chapter, "Long Night's Journey" takes the reader from balmy San Juan into the sordidness of Harlem by special reduced-rate night air flight, and also traces the long journey of Puerto Ricans in the United States from the early 1800's.

"The World of the Spirits" chapter re-

veals how deeply "spiritism" is entrenched in Puerto Rican culture, with its superstitions from the Afro-Negro-Spanish backgrounds. "Trip to the Moon" reveals the power of drugs, and points out the little that is being done to help its victims. The chapter pays great tribute to the work of the East Harlem Protestant Parish Narcotics Committee.

The "Conservatives Without a Cause" chapter shows why teen-age gangs exist but leaves one hopeless in regard to a solution. The illustration is that of the fighting Enchanters, a gang which went "social" under the name of the Conservatives. The gang thereby changed its relation to society, "but society is still as it was before . . . the million factors that made the members of the club once fight continue to be a part of their life in the city's worst slum. In the long run the kids must find something more than a new routine and place to meet to keep them out of the troubles of the past."

The attempts by the Board of Education to do constructive work with Puerto Rican children through the public school indicate a lack of an understanding of the language and home and social problems of these children. But cases cited show that many do rise above their environment and become potential civic leaders.

Another chapter shows the attempts being made by city and local civic groups to alleviate some of the suffering in the area, particularly in the field of housing. "Sweat with Profit" presents the discrimination and exploitation in the field of labor and takes up the related questions of "on relief." Under the heading "The Invisible Man," the political situation is reviewed. The book closes with a satirical comment by Willie Rodriguez, as he lifts a bottle to propose a toast, "To the future."

LENA KNAPP HAYNES

A Christian Theology of the Old Testament

By George A. F. Knight, Richmond, John Knox Press, 1959. 383 pp. \$5.00.

It was customary for many years to regard the Old Testament as definitely inferior to the New Testament so far as the significance of the biblical material for today's world was concerned. But the tide has turned in the direction of a new and profounder appreciation for the unity of the biblical materials as a whole.

The author of this weighty new study feels that the Church must definitely have a view of the Old Testament that will permit its people to see the interrelatedness of the meaning of the Scriptures. He does not mean by this that we ought to read into the Old Testament only "intimations of the (future) Messiah of the New Testament. The Old Testament is, rather, Revelation, in the same sense as the New Testament is, for it brings to man the revelation of God's mighty acts and purposes, just as the New Testament does." It is one God who acts throughout the entire biblical narrative.

Professor Knight succeeds admirably

in doing the kind of interpretation he sought to make. The student who reads this volume thoughtfully will find his understanding of the whole biblical dimension of existence enhanced and strengthened. Here are good scholarship and present-day relevance, intertwined for our edification.

KENDIG BRUBAKER CULLY

Let Us Pray—

a Book of Prayers for Use in Family Worship, Church Schools, and Fellowshipships

By The Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland. New York, Oxford University Press, 1959. 9 pp. \$2.00.

For all who find help in the reading of prayers—and their number seems to be on the increase—this compilation will prove valuable. Under three main headings, "Family Prayers," "School Services and Prayer," and "Prayers for Christian Fellowshipships," will be found a choice of prayers from ancient as well as modern sources. "The Church of Scotland has always sought to foster worship in the homes of her people; and for a century forms of prayer for family use have been available." This book of prayers worthily carries on the tradition of a century.

PAUL G. MAC

What Is the Nature of Man?

By Randolph C. Miller, et al. Philadelphia, Christian Education Press, 1959. 209 pp. \$3.00.

The objectives of religious education need repeated re-defining both because of new insights within the movement itself and the impacts made upon it by other movements. Recognizing this need, the Religious Education Association, long the leader in its field, sought the wisdom of sixteen highly qualified thinkers to answer the question—title of this symposium. Their several contributions, first appearing in the journal of the Association, have been brought together by a competent teacher and editor, Randolph Crump Miller of Yale Divinity School.

Chapters 1 through 10 set forth the various images of man pictured by modern scholarship—biology, the social sciences, history, literature, and the arts. The biologist sees man as a living organism, an animal possessor of a goal-seeking mind, concerned with the higher values and above all making use of his creative imagination. The social scientists counting the positive values which his area of study contributes, nevertheless admits that they are not enough "to save our souls." The historian, surveying the leaders of the ages, presents a blueprint of the ideal image found in Jesus of Nazareth. Current literature is variously dominated by moods of complacency, despair, defiance, and anguish, which must be replaced by the images of the Suffering Servant and the Peace of God. The priest-scientist, speaking for the arts, offers "the man of the new Renaissance"

is the image in which God created man and to which he should conform.

Other interesting and significant chapters are included: treating of cultural pluralism; the significance of various images of man for educational philosophy and practice; the place of the free man in a free society; and the challenges to home, church, and school which must be answered. Concluding chapters discuss how to achieve a sacred image, the relation of biblical tradition to the task, and a plea, "I want to be treated like a man!" "Either we build a civilization in which every member of every race can at least envision the dawn of a day when his desire to be treated like a man will be realized, or we can most certainly expect a rain of hydrogen and atomic bombs."

Although this is not a superficially popular book, it is to be hoped that many of those who have been satisfied to confine their reading to the so-called practical volumes, will stretch their minds a bit to re-think the primary objectives of their specific share in Christian education. They will be rewarded in so doing.

ERWIN L. SHAVER

With Schweitzer in Lamborene

By Richard Kik, translated by Carrie Bettelini. Philadelphia, the Christian Education Press, 1959. 87 pp. \$2.00. A series of intimate glimpses of Schweitzer through short, vivid stories told by one who has been in friendly association with him for thirty years. The movement and clarity of the narrative, together with the beauty of the many descriptive portions, make interesting reading. Translated from 1954 German edition.

Seasoned with variety

(Continued from page 17)

IN TULSA, OKLAHOMA, some Sunday morning, you might hear a conversation that proceeds like this—

"Have you registered for next quarter?"

"No, I can't seem to make up my mind. I think the study of *Life, Death, and Destiny*, by Roger Shinn, would help me most."

"I am inclined toward the course on *Making Ethical Decisions*. I believe it would help me with my young people."

So the conversation would continue as you moved from group to group. It's enrollment time in the adult church school and persons are signing up for the next quarter. Each adult has a brochure wherein the courses are listed. Some are described as survey courses led by an instructor; others are informal workshops guided by a moderator. After a choice is made, members of the new adult study group are invited to a party at the home of a class leader.

New members of the church are not "up for grabs" by every class in the

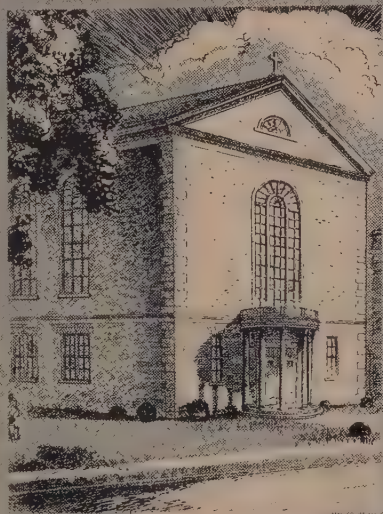
church school. Rather, they are accepted in a class for new members that is taught by the assistant minister for a new group each quarter. After this orientation to the Christian life and the work of the church in which the adult education program is interpreted, they are enrolled in continuing study groups.

Teachers and leaders are recruited for one quarter. They may participate in other classes when they are not teaching or they may join in a continuous program for the training of new teachers.

How does this type of church school work?

Here is the reply of Mrs. W. S. Finley, the pastor's wife, "It is producing a corps of well-educated, vitally interested Christian laymen who know what their church teaches and who are coherent witnesses for their Lord."

Should you stop at CHRIST METHODIST CHURCH IN ARLINGTON, VIRGINIA, some Sunday morning, you would be confronted with an interesting choice. An usher would hand you a mimeographed folder describing courses for adults. You would be asked to select the one in which you were most interested. A recent brochure included these options:



You are also invited to take a copy of the July-August number of *The Upper Room* with you on your vacation, so that you may continue uninterrupted use of this daily devotional guide during the vacation season. If you do not have a standing (group) order or personal subscription, send in your order now to start with the July-August number. Ten or more copies to one address, 7¢ per copy. Individual yearly subscriptions \$1, three years \$2.

Experiencing the Christian Faith—what's the test of validity of one's Christian experience? What is the primary purpose of the church?

Christian Responsibility on a Changing Planet—a seminar on international problems in the light of our moral responsibilities.

Major Religions of the World—a discussion group studying Hinduism, Buddhism, Taoism, etc.

Each group is guided by a pair of leaders who keep the issues clear and keep the discussion moving. Many points of view are expressed and individual thinking is encouraged. Moreover, the courses are sponsored by men's and women's groups, as well as the following local church commissions: education, evangelism, and missions. Thus, the whole church is involved in learning together.

The approaches in these two churches represent a new degree of maturity in the educational approaches of the churches to their tasks. They are planned with well thought-out educational goals in mind. There is variety in content and procedures which is stimulating. These programs represent something of the "fullness of the maturity" that Christ expects of the church's educational work with adults in our time.

An Invitation

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to visit

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in Nashville
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The White House Conference on Children and Youth

by R. L. HUNT

NEW YORK, N.Y.—The Golden Anniversary White House Conference on Children and Youth, sixth in the decennial series, was held in Washington, D.C., March 27-April 2. The 7,602 persons in full participation met only twice in general session. Staff members from the National Council of Churches and the denominational boards of education were prominent among the speakers, consultants, chairmen, recorders, and panelists. The picture exhibit prepared by the Division of Christian Education received favorable attention.

The President of the United States addressed the opening session, after a concert by the U. S. Marine Band and an invocation by the Reverend EDWIN T. DAHLBERG, president of the National Council of Churches. After welcoming the delegates, PRESIDENT EISENHOWER expressed faith in today's youth, saying—

"I have an unshakable faith in the overwhelming majority of fine, earnest, high-spirited youngsters who comprise this rising generation of Americans. They possess a more intense intellectual curiosity than we of my age exercised when we were their age. . . . The rising generation must become more internationally minded and more diplomatically skillful than the one to which I belong."

At the second general session, closing the Conference, delegates were told their sessions had resulted in 1,600 resolutions, swamping the process by which it had been planned to make a report at that time. Staff officers will edit reports of the recommendations and will send a condensed report to delegates. Secretary ARTHUR S. FLEMMING of the Department of Health, Education and Welfare, promised that the resolutions would be given careful study as future administrative and legislative policies are developed.

The recommendations made are expected to influence programs of denominational, private, and governmental

agencies for the next decade.

The delegates spent most of their time at the White House Conference in a score of forums and in work groups with 20-30 members, to which they were assigned by an IBM machine by geographical, occupational, religious, and other factors.

Delegates had been sent in advance many facts, and in the forum and work groups attention was turned to the significance of these facts for action. Each work group could bring back as many recommendations as it chose to the forum group of which it was a part. Some recommendations were contradictory, and there were many duplications among the 1,600 reported. At no time did the total Conference vote on recommendations, so results must be recognized as statements from one or more of the forum groups, each of which had independence of action.

Some of the recommendations were addressed to government agencies, some to national organizations and groups, some to parents and citizens. Religious educators will wish to study the recommendations with care for their relevance to the program of the churches for children and youth. Some of them will be discussed in the September issue of the *International Journal of Religious Education*.

Delegates to the Conference will be mailed their copies of the recommendations in early May. Single copies of the recommendations are available free on request to the White House Conference on Children and Youth, 3300 Independence Avenue, S.W., Washington 25, D.C. Quantity prices will be quoted on request.

The capital city of the United States entertained without discrimination all delegates to the White House Conference, representing progress over arrangements for 1950. Invited to participate in the Conference this year were 500 overseas guests and 1,400 youth. In their one separate meeting, youth delegates set as their number-one goal the elimination of ethnic, creedal, and racial discrimination by 1970.

Forum IX asked that the 1970 White House Conference on Children and Youth:

"—be conceived as a prelude to a world conference on children and youth, the latter to be held during the summer of that year. . . ."

Another recommendation from Forum IX, carried by a vote of 206 for, 147 against, 7 abstaining, asked—

" . . . that children and youth be granted greater opportunities for specific religious education in many weekday activities, including released-time or dismissed-time from public school and outside of school property, for programs under the supervision of local religious bodies."

Leaders in religious education will find useful the facts in the materials assembled for the White House Conference on Children and Youth. The books will serve as study material for many groups. While the supply lasts, they may be or-

dered at the prices indicated. Orders should be sent to Publications Division, White House Conference on Children and Youth, 300 Independence Ave., S.W., Washington 28, D.C.

<i>The Nation's Children</i> (3 vols.)	\$6.00
<i>Children in a Changing World</i>	1.25
<i>Focus on Children and Youth</i>	1.50
<i>The States Report on Children and Youth</i>	1.50
<i>Reference Papers on Children and Youth</i>	1.00
<i>Children and Youth in the 1960's</i>	2.00
<i>Information Sheets on Children and Youth</i>	1.25
<i>Conference Proceedings</i> (ready in late summer)	2.25
<i>Recommendations</i> (price to be determined)	

Recent Deaths

NEW YORK, N.Y.—MRS. JEANETTE PERKINS BROWN died on April 7, after an illness of several weeks. Mrs. Brown was known throughout the continent as a worker with children and a writer of children's stories, worship resources, and leaders' guidance materials. From 1929-1949 she was Supervisor of the Primary Department of the Riverside Church in New York City. During this time she developed, with the children, many fresh materials for teaching and worship. She was the author of 26 books, including *Children's Worship in the Church School*, *More Children's Worship in the Church School*, *As Children Worship*, and *The Storyteller in Religious Education*. She was editor of *Pilgrim Elementary Teacher* for a number of years and continued as an associate member of the Congregational Christian editorial staff.

Mrs. Brown was one of the early members of the Children's Work Committee and Section of the International Council of Religious Education. She was much loved and highly regarded as an outstanding children's work leader.

A memorial service was held at Riverside Church on April 11th, with an eulogy by Dr. McCracken.

PIEDMONT, Calif.—THE REV. ABBOT BOOK, for fifteen years executive director of the Northern California—Western Nevada Council of Churches, died on April 4, at the age of 71. After his retirement from this position in 1957 Mr. Book became executive of the Central Contra Costa County Council of Churches.

Mr. Book was one of the pioneers in religious education, and attended the Boston University School of Religious Education as well as Chapman College. He served as minister of education in churches in Iowa, Illinois, Ohio, Oklahoma, and Missouri from 1914-1941. He was a member of the Disciples of Christ and was minister of education at the Union Avenue Christian Church in St. Louis from 1926-1941. He was always active in councils of churches in the state in which he lived, and also in the International Council of Religious Education.

PHILADELPHIA, Pa.—MR. ALLAN R. SHUBERT, advertising executive, collapsed

*Director, Department of Religion and Public Education, National Council of Churches, New York, N.Y.

†A feature section on weekday religious education appears in this issue of the *Journal*.

d died on March 23, while returning to Philadelphia from a trip to New York which included a conference with the Business Manager of the *International Journal of Religious Education*. The Allan E. Shubert Company has represented the *International Journal* since 1949.

Mr. Shubert was founder of this company, an organization representing religious magazines for the sale of advertising. The company's work will be continued under the direction of his son, William B. Shubert, who has been with the firm since 1954.

Mr. Shubert was an active layman in the Grace Episcopal Church of Mount Airy. He was a veteran of both world wars, a Captain in the U.S.N.R., and active in Naval Reserve affairs.

Appointments

MEMPHIS, Tenn.—The REV. HAROLD DAVIS has been appointed Executive Secretary of the Board of Publication and Christian Education, Cumberland Presbyterian Church. He succeeds DR. MORRIS PEPPER, who resigned to become a local church pastor in Alabama. Mr. Davis has been Director of Youth Work for the Board since 1953.

Mr. Davis has been active in the work of the Division of Christian Education, National Council of Churches. He served as chairman of the Youth Work Section for the two years 1957 and 1958. He was a member of the Committee on Youth Work, chairman of its Social Education Subcommittee, 1958-60, and directed the South Central UCYM training Conference for two years. He was also chairman of the steering committee for the 1958 consultation of Christian educators on sex education.

HARTFORD, Conn.—MRS. MAJOR L. JOHNSON has been named Associate Secretary of the Connecticut Council of Churches, succeeding Miss EDITH F. WELKER. Mrs. Johnson has been serving on an interim appointment since the retirement of Miss Welker last October. She holds the Master of Religious Education degree from Andover Newton Theological School and has served as a local church director of religious education. She is a member of the Board of Education and Publication of the American Baptist Convention and in Connecticut has served as President of the Baptist Women's Mission Society.

NEW YORK, N.Y.—MR. ALBERT W. HAMMOND has been appointed Director of the Office of Publication and Distribution, National Council of Churches. He has had a long career in publication and production and served for eleven years as Advertising and Promotion Business Manager of *McCall's Magazine*.

NASHVILLE, Tenn.—The REV. DR. D. C. WASHINGTON has been named executive officer of the Sunday School Publishing Board of the National Baptist Convention, U.S.A., Inc., succeeding the late DR. A. M. TOWNSEND. For the past twenty years Dr. Washington has been pastor of the Seventeenth Street Church in Anniston, Alabama.



NEW YORK, N.Y.—On March 25, 1960 SANDRA TAYLOR, a 12-year-old school girl of Gander, Newfoundland, presented at the United Nations headquarters a check for \$200,000 to MAURICE PATE, Executive Director of the United Nations Children's Fund. This money was collected by the children of Canada on Halloween, October 1959. The collection by Canadian children in what they describe as a "shell-out" (known in the United States as trick-or-treat) has grown to the present amount from \$15,000 contributed in 1955. The children of Canada have now given just under half a million dollars to UNICEF. In presenting the check Sandra said, "On behalf of the thousands of children across Canada who shared their treats with children all over the world on Halloween, I would like to present this check for \$200,000 to UNICEF. Through our Halloween pennies and dimes, we will help UNICEF to cure more and more children of sickness and hunger."

Sandra is a member of the Gander group of Canadian Girls in Training, an organization of the United Church of Canada. The CGIT showed great enthusiasm over the Halloween Shell-Out project and collected \$1800 toward the fund.

Appearing in the picture from left to right are: MR. JOHN G. H. HALSTEAD, counsellor at the Canadian mission to the United Nations, MRS. JEAN ARNOLD TORY, national chairman of the Canadian Committee for UNICEF, which organized the collection, SANDRA TAYLOR, MAURICE PATE, MISS RUTH TILLMAN of Gander, who came with Sandra, and MRS. ADELAIDE SINCLAIR, Deputy Executive Director of UNICEF.

NEW YORK, N.Y.—The REV. H. CONRAD HOYER has been named associate executive secretary of the Division of Home Missions of the National Council of Churches. He will direct such departmental concerns as the role of the church in urban renewal, in rural development, and in regional planning. He will also have some supervision of the Migrant Ministry and the Committees on Indian and Spanish American Work.

Mr. Hoyer has served for the past seventeen years as executive secretary of the Division of American Missions of the National Lutheran Council. He is considered one of the outstanding leaders in American home missions work.

FORT WORTH, Tex.—DR. TILFORD T. SWEARINGEN, president of William Woods College in Fulton, Missouri since 1951, has been named executive director of the Texas Board of Christian Churches. He began his work about the middle of March. His headquarters are in Fort Worth. He heads a staff which provides churches of the Disciples of Christ in Texas various specialized services.

Dr. Swearingen served for twelve years as a staff member of the United Christian Missionary Society and for a year and a half as director of the Department of Adult Work and Family Life Education of the International Council of Religious Education.

Interpreting Our Christian Mission

... a big job—for every parent and teacher among us ... And last month's Journal on "Education for Mission" helps get the big job done, and done right. For extra copies, see coupon inside back cover.

Journal Art Exhibit Welcomed on Tour

NEW YORK, N.Y.—Christian educators in cities from coast to coast are becoming increasingly interested in the use of reproductions of great art masterpieces in churches and church schools.

During the past several months the editors of the *Journal* have learned of a number of significant art festivals, sponsored either by local churches, councils of churches, or by several churches of the same denomination.

The Elgin, Illinois, Council of Churches, for example, began its observance of its Tenth Anniversary with an exhibit of "Great Art for Christian Education" in the Sears Art Gallery. In Binghamton, New York, the First Presbyterian Church cooperated with the Broome County Council of Churches in a similar display. Both exhibits utilized a collection of reproductions assembled by the *International Journal* in connection with the special issue on "Art in Christian Education." The *Journal's* display was first shown at the Division of Christian Education Annual Meetings, in Omaha, Nebraska, in February, 1959. Since that time it has been permanently mounted in durable plastic and has been put on tour.

This exhibition of sixty full-color reproductions in large sizes was shown in Fort Smith, Arkansas, at the State Youth Convention of the Disciples of Christ, and publicly to members of the local council of churches.

It also attracted widespread publicity in the Minneapolis area during the Christian Education Centennial of the Minnesota Council of Churches. As a result of the exhibit there, the House of Hope Presbyterian Church, St. Paul, has purchased nine reproductions and has had these framed for use in the church school rooms and in the corridors off the cloister. Among the pictures which were purchased were David's "Rest on the Flight into Egypt," Renoir's "In the Nursery," Botticelli's "Adoration of the Magi," and Picasso's "Child with a Dove." A contemporary "Mother and Child" by Karfiol also was chosen. "The Sacrament of the Last Supper," by Dali, has been hung in the sacristy.

The *Journal's* exhibit formed the nucleus of a summer exhibition in the Religious Art Gallery of the American Baptist Assembly from June 24 to August 27 last year at Green Lake, Wisconsin. It was also shown at the church school curriculum conferences, sponsored by the National Council of Churches, in Buck Hill Falls, Pennsylvania, and during the Christmas season was exhibited by the Hanover and York, Pennsylvania, YWCAs.

During April of this year it was shown

in the Flint, Michigan Public Library and at the convention of the Christian Churches of Kentucky. An indication of the popularity of this exhibit are the advance bookings which follow:

May and June, 1960: Dedication of Interchurch Center, New York City.

July 21-30: Religious Drama Workshop, Lake Forest, Illinois.

August 12-18: Christian Youth Fellowship (Disciples of Christ) Lynchburg, Virginia.

September 24-October 2: (Christian Education Week) Melrose, Massachusetts, Council of Churches.

October and November, Leadership School, sponsored by the Interchurch Council of Greater New Bedford, Massachusetts.

December 5-9: National Council of Churches' General Assembly, San Francisco, California.

January 6-23, 1961: Dunn County Minister's Association, Menomonie, Wisconsin.

February, 1961: Princeton Theological Seminary, New Jersey.

May 1-5, 1961: State meeting, Congregational Christian Conference of Iowa.

October 1-31, 1961: Berrien County Council of Churches, Coloma, Michigan, Leadership School.

Groups interested in scheduling the use of this traveling exhibit should write to the *International Journal*, National Council of Churches, 475 Riverside Drive, New York 27, N.Y., for particulars.

"The Church School" to Feature Art

NASHVILLE, Tenn.—The August issue of *The Church School*, a Methodist magazine for leaders, is to be on the theme "Art in the Church School." Miss ROWENA FERGUSON, consultant, has written the lead article. This is followed by an article on the use of art in the church school and criteria by which church-school workers may judge art for their use, prepared by DR. GUS FREUNDLICH of George Peabody College, president of the Western Arts Association.

A special feature of this issue is a six-page center-spread of pictures and text tracing briefly the heritage of religious art. This feature, "Art—a Heritage to Claim," was prepared specifically for this issue by MISS LILLIAN WILLIAMS, managing editor of the *International Journal of Religious Education*.

"Art for Children in the Church School," by DOROTHY FRITZ of the United Presbyterian Church in the U.S.A., stresses the importance of opportunities for creative arts in the children's division. EARL SAUNDERS deals with good usage of the graphic arts in the church's program for youth, and JOHN W. COOK, editor of *Mature Years*, writes on "Art in Adult Education."

This issue is expected to be a helpful supplement to the more ambitious special issue of the *International Journal* for February 1959, "Art in Christian Education."

Ringin a Bell

(Continued from page 15)

program in which all bell ringers participate. There has also been a community of interest in the choir; parental and family pride has spread to other members of the church. As a result the donor of the first three bells, given as a memorial, is continuing to provide funds for additional bells. Part of the cost of the choir's annual trip to Ipswich, Massachusetts, to take part in the American Guild of English Handbell Ringers Convention, is contributed by individuals and groups within the church; part is earned by the bell ringers themselves.

We recommend having one

On the basis of our experience, we believe that a bell choir adds depth and meaning to young lives. Christian faith is after all more than biblical knowledge and classroom activity; it is a way of life. For our boys, bell ringing has been a means of learning that way, and we recommend that other churches try it too.

In our church we prefer to keep bell ringing strictly for the boys, though others might feel differently. If girls were to enter the picture, some of the boys would decide it was a "sis" activity and drop out. Besides, larger bells are too heavy for many girls to handle. Girls of the same age are in a singing choir, which frequently gives concerts with the bell choir. Occasionally the girls are allowed to play the bells for "musical recreation," but the serious playing is done by the boys.

We also were thinking of keeping this a junior high activity, but some of the boys and their parents are petitioning to extend it through high school. This is something that will have to be settled later.

Each church must decide what group would get the most out of having a bell choir. It might well be a mixed group of boys and girls, perhaps of different ages. In some churches even the adults go in for bell ringing. In any case, churches will be enthusiastic about the results, in terms of both of what a bell choir can do for the participants and for the music program of the church.

Bells are not hard to obtain, though filling an order requires time. Any church which is interested in organizing a choir, or has questions concerning the bells, music, or direction, should write to: American Guild of English Handbell Ringers, Box 31, Washington 10, D.C.

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Ordinary Life Insurance— MUST YOU DIE TO BEAT IT?



by Andrew Hobart
President,
Ministers Life & Casualty Union

DEATH is an unpopular prospect. But still people typically ask, "If I must pay for an ordinary life policy until I'm 100, how can I come out ahead, except by dying?"

This is not right. You don't have to die to beat it.

For example, imagine being the owner of a \$1000 Ministers Life Ordinary Life Policy purchased in 1950 at age 35. Last year, at age 44, your \$21.60 yearly payment would have been distributed like this:

For expenses.....	\$.85
For death losses.....	4.01
For reserves (growth of cash value).....	12.76
Dividend returned....	3.98
1959 payment.....	\$21.60

With compound interest, in time your policy might grow to the point where you would realize a net profit—more money in cash values than you had paid for all premiums! And at any time you could eliminate further payments by converting to a smaller paid-up policy or taking your reserve in cash. (To supplement your retirement income, perhaps.)

Thus, ordinary life insurance is an investment in wise living that takes account of the possibility of untimely death. But you do not have to die to beat it.

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- ☐ "Christian Growth Through Dynamic Groups"
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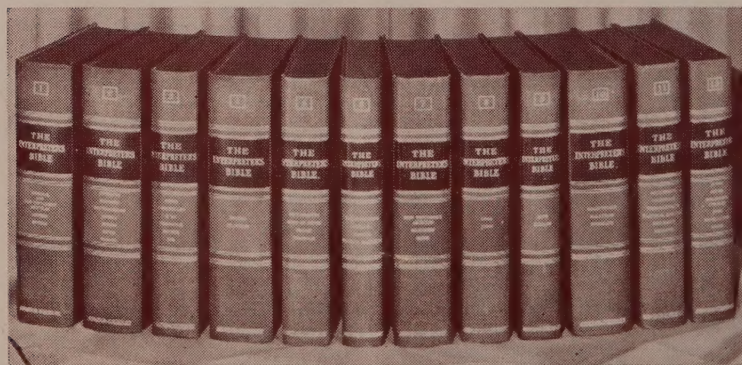
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